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A Dissertation

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WILLIAM RITCHIE FRASER

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Metaphors in Aeschines the Orator

A Dissertation

PRESENTED TO THE JOHNS HOPKINS UNIVERSITY

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

BY

WILLIAM RITCHIE FRASER

OF

PICTOU, NOVA SCOTIA, CANADA

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INTRODUCTION.

Aeschines, like Andocides, was not a trained orator. He was a brilliant amateur, and owed his success as an orator to his great natural ability, to his practice in declamation while an actor, and to his familiarity with the poets, which he acquired when an actor and assistant in his father's school. He had also been a clerk: ὁ γραμματεὺς τῆς βουλῆς, and a soldier. Knowing, as we do, that he had no rhetorical training to restrain him, we might naturally expect from this varied experience in life, corresponding characteristics in his style.* While dissertations on the style of Aeschines are not wanting, still, no one, as far as I know, has hitherto undertaken a systematic study of his range of imagery, one of the best tests, perhaps, of the style of an orator. Hitherto,**most of the work on metaphors has been confined to poetry. On the side of prose there is a dissertation, Uber Bilder und Gleichnisse in der Philosophie, by R. Eucken, Leipzig, 1880, and one, de tropis et figuris quae inveniuntur in Orationibus Demosthenis et Ciceronis, by Straub, 1883. Since that time, three treatises on metaphors have appeared, which I have found of great assistance in my study of the metaphors in Aeschines, Die Metapher bei Herodotus, by Hugo Blumner, in the Neuen Jahrb. f. Phil. u. Pädag. f. 1891. s. 9 ff., and Ueber Gleichniss und Metapher In Der Attischen Komödie, by the same author, Leipzig, 1891; and De translationibus quibus usus est Thucydides, by Johannes Franciscus Corstens, 1894. These are especially helpful in the matter of classification, and I wish at this point to acknowledge my indebtedness to both authors for valuable suggestions in that part of my work.

* See Blass, Die Attische Beredsamkeit, 3, 2, p. 197ff. et al.

** For a summary of the work done up to 1886, see Beitrage Zur Vergleichenden Tropik Der Poesie, by Wilhelm Pecz, Berlin, 1886.

In the light of what has been already said by others* on the nature and origin of metaphors, it is hardly necessary to do more than refer to the ancient authorities on the subject, especially since the object of this dissertation is not so much to treat of the nature of the metaphor as to determine how far our author's use of it is individual and poetic. Among these, Aristotle,** Quintillian and Cicero are sufficient.

Quintillian VIII., 6, 5, says: Transfertur ergo nomen aut verbum ex eo loco, in quo proprium est, in eum, in quo aut proprium de-est aut translatum proprio melius est. Id facimus aut quia necesse est, aut quia significantius est, aut quia decentius. And again: VIII., 6, 8, in totum autem metaphora brevior est similitudo, eoque distat, quod illa comparatur rei, quam volumus exprimere, haec pro ipsa re dicitur.

Cicer, De Orat. III, 39, 157, says: Similitudinis est ad verbum unum contracta brevitas. For example, a word may be transferred from the sphere of the concrete to that of the abstract as: *μεστὸς δ' ελπίδων*; or from a proper use with living things, to a metaphorical with lifeless, as: *ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί*, Il. 2. 134. *πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν*, II. 2, 339. Again, a word may be transferred from its proper use in reference to space or number, to a metaphorical use as a time limit, as: *μακρὸν ἐελδωρ*, "a long cherished wish," Od. 23. 54; *πολὺς χρόνος*, "a long time," Il. 2,243.

On the origin of metaphors, Cicero, De Orat. III., 38, 155, says: tertius ille modus transferendi verbi, late patet, quem necessitas genuit inopia coacta et angustiis, post autem iucunditas delectatioque celebravit. Nam ut vestis frigoris depellendi causa reperta primo post adhiberi coepta est ad ornatum etiam corporis et dignitatem, sic verbi translatio instituta est inopiæ causa, frequentata delectationis.

In reference to the kinds of metaphors,*** Cicero, De Orat. III, 38, 155f., says: Quod enim declarari vix verbo proprio potest, id translato cum est dictum, illustrat id, quod intellegi volumus, eius rei,

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*See, especially, Blümner's Introduction to Ueber Gleichness und Metapher In Der Attischen Komodie, and Corstens' De translationibus quibus usus est Thucydides.

** On Aristotle II., 4, see Corstens, p. 2.

***See Blümner for a full discussion of the various kinds of Metaphors, Ueber Gleich. und Met. In Der Attischen Komödie.

quam alieno verbo posuimus, similitudo. Ergo hae translationes quasi mutationes sunt, cum, quod non habeas, aliunde sumas. Illae paulo *audaciores*, quae non inopiam iudicant, sed oratori splendoris aliquid arcessunt.

Three kinds of metaphors are distinguished: First, the simple, naive metaphor. Metaphors of this class have become so inalienably the property of the language, that they occur to the speaker or writer as the natural designation of the thing to be described, and are employed without any consciousness of the metaphorical colouring, as: πίπτειν, "to fall;" metaphorically, "to fall short," "to fail." To the second class belong those metaphors which Cicero styles "*audaciores*," and which are chosen intentionally, with a purpose. These include such figures as νοσεῖν, which properly means "to be sick," and which is used metaphorically of the mind, or sedition in the State; and ῥάπτειν, properly, "to sew;" metaphorically, "to plot." Here also belong loftier figures, such as λαμπάδες, for the sun and stars; and comic metaphors, as παρθένος βοιωτία, "the Maid of Boeotia," i.e., the eel; ἀνέμων ταμίας, "the belly."

Then, lastly, there is what is called the technical metaphor, as: κέρας, properly, "a horn;" metaphorically, "the wing of an army."

In some cases it is easy to distinguish the simple, naive metaphor from the conscious, intentional one. In other cases it is difficult, and, at times, impossible.

As regards the classification of metaphors, various methods have been employed.* The classification I have adopted is according to the sphere from which the metaphor is derived, and while in some cases identical with the classification of Blumner and Corstens, it is necessarily less elaborate than either, owing to the limited number of metaphors in our author. The extent to which I have been able to carry my investigation of the range of each metaphor has been limited, as a matter of course, by the number of indexes available. I have attempted, as far as possible, to ascertain the emergence of the metaphor and its presence in poetry or prose. Each metaphor has been

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* See Beitrage Zur Vergleichenden Tropik Der Poesie, by Dr. Wilhelm Pecz, Berlin, 1886.

numbered, and, by reference to the corresponding numbers in the Table appended, the range of the metaphor can be seen at a glance.

I have also added the comparisons to be found in Aeschines (twelve in all), chiefly for the reason that they include, and serve to illustrate several of the metaphors. It was not to be supposed that oratory would furnish many examples of comparison. Epos is the sphere where comparison abounds and Homer is its great exponent.

I. METAPHORS DERIVED FROM THE BODY: ITS CONDITIONS AND ACTS.

(1). Ἀσύνοπτος, Aeschin. 2. 146, *ἃ δ'ἐστὶ τοῖς μὲν πολλοῖς ἀσύνοπτα*, "but as regards what is not easily seen by the majority." The word is rare. It appears after this in late Greek, in Diodorus and Josephus.

(2). Ἐμποδίξειν, 3. 223, *αἰτιώμενος δέ τινας ἐμποδίζειν τοὺς τῆς πόλεως καιρούς*, "Accusing some of hindering the opportunities of the City." In its metaphorical sense it emerges in Soph. Ph. 432. It is also found in Ar. Av. 965. In prose it appears in Plato, Xen. Lysias, Isocr. and Dem.

(3). Ἐμποδών, 3. 129, *τῆς δὲ Δημοσθένους δωροδοκίας ἐμποδὼν γεγενημένης*, "and when Demosthenes' openness to bribery was a hindrance."

(4). Κεφάλαιον is used freely by Aeschines in summing up. In 3. 104, *ἕως τὸ κεφάλαιον ἀπέδοσαν*, it has the meaning of "principal" as opposed to *τόκος*, "until they paid the principal." In the sense of "the sum of the matter," it emerges in Pindar, P. 4, 206. It is frequent in prose. Aeschines uses the plural three times; Thucydides, as Corstens notices, but once.* In Ar. Nub. 981, it is equivalent to *κεφαλή*.

(5). Νεῦρον, 3. 166, *τὰ νεῦρα τῶν πραγμάτων* "the sinews of war." Cf. Dem. 3. 31, *ὑμεῖς δ' ὁ δῆμος ἐκνενευρισμένοι καὶ περι ῃρημένοι χρήματα καὶ συμμάχους*, "with your sinews drawn and stripped of your resources and allies." In its metaphorical signification it emerges in Ar. Ran. 862, in the sense of "vigour." In prose it occurs in Plato, Rep. 3. 411, B, and Dem. 19. 283.

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* De translationibus quibus usus est Thucyd., p. 15, J. F. Corstens.

(6). Ἀπολαύειν 1. 56, ἀπολελαυκὼς τῆς ἐκείνου εὐηθείας, "having taken advantage of his good nature." 3. 130, καὶ ἀπολαύων καὶ ἐμπιπλάμενος τῆς διδομένης ὑφ' ὑμῶν αὐτῷ ἐξουσίας, "profiting by and sating himself with the power which had been entrusted to him by you." In its original signification the word was probably applied to the concrete.* In its metaphorical sense it emerges in Hdt. 6. 86. It appears in Lysias 18. 19, Isocr. Dem. 21. 203. Euripides and Ar.

(7). Ἐμπίπλασθαι (see 6 above) emerges in Homer, Od. 11. 452. It occurs elsewhere in poetry in Aeschylus (Supp. 444, the only example), Euripides and Ar. with whom it is frequent. In prose it appears in Hdt., Thucyd., Plato, and Dem.

(8). Καταφαγεῖν, 1. 96, καὶ οὐ μόνον κατέφαγε τὰ πατρῷα, ἀλλ' εἰ οἷόν τ' ἐστὶν εἰπεῖν, καὶ κατέπιεν, "and he not only devoured, but, if one may say so, swallowed up his inheritance." Cf. 1. 96, ἐνταῦθα δὴ ἐτράπετο ἐπὶ τὸ καταφαγεῖν τὴν πατρῴαν οὐσίαν, "thereupon he turned to squandering his inheritance." It appears in Homer in the sense of "absumo," "consumo," Od. 3. 315, μή τοι κατὰ πάντα φάγωσιν, "lest they divide and utterly devour all thy wealth.** It appears elsewhere in poetry, in tragedy once, Eur. Cycl. 340; in comedy once, Menander, Naukl. Elsewhere, in prose, it occurs in Dem. once in its metaphorical sense, 38. 27.

(9). Καταπίνειν (see 8 above) emerges in Hesiod Th. 459, καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, where it is evident that the word in its use was not restricted to liquids. Elsewhere in poetry it occurs in Theognis 680, in Aeschyl 91. 2 (Nauck); in Eur. Cy. 219; Trag. Ion. 29, 2, p. 737 (Nauck); in comedy, in Ar. Vesp. 1147, in the sense of "to consume."

In Ar. Ach. 484, in the sense of "to drink in," "to imbibe,"

, "have you not drunk in Euripides?" i.e., imbibed his spirit. In prose it appears elsewhere in Hdt. 2. 68.

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* Bremi's Ed. of Aeschines.

** Butcher and Lang's translation.

(10). Τρυφᾶν, 3. 20, *οἱ δὲ ὑμέτεροι ῥήτορες τρυφῶσι*, "your orators give themselves airs." In its original sense *τρυφᾶν* meant "to live daintily," "softly." Hence "to be fastidious," "to give one's self airs." In prose it appears elsewhere in Plato, Xen. and Dem.; in poetry in Eur. Supp. 214; in Ar. Lys. 405.

(11). Ἀλγεῖν, 3. 154, *τίς γὰρ οὐκ ἂν ἀλγήσειεν . . . ἀναμνησθείς*, "for who would not grieve at the remembrance?" Ἀλγεῖν is used properly of bodily pain, and was thus employed by Homer. It also appears in Homer (Od. 12. 27) with reference to mental suffering. Elsewhere in poetry, it appears in tragedy, and in prose in Dem. 18. 41, *δῆλον γὰρ ὅτι σὺ μὲν ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη, καὶ τοὺς Θηβαίους ἐλεεῖς*, where it is used ironically. The compound *συναλγεῖν*, "to share in suffering," "to sympathise with," appears in Aeschyl. Soph. Eur. Antiph. Isocr. Dem. and Plato.

(12). Νοσεῖν, 2. 177, *τὸ νοσοῦν τῆς πόλεως*, "civil discord." The word occurs once in Hdt. 5. 28, in the sense of "to suffer from faction." In classical and later prose the metaphor is widely diffused, and belongs to the speech of the common people. There is an apparent example in Thucydides 2. 31. 2, *ἀκμαζούσης ἔτι τῆς πόλεως καὶ οὔπω νενοσηκυίας*, where the reference is probably to the plague, and not to civil discord.* It is very frequently used in the poets in reference to mental trouble, and unsound condition of men and the state. In Tragedy, Eur. had a predilection for *νοσεῖν*. Ar. uses it especially of particular emotions and inclinations. Hence the frequency of *νόσος* in the Wasps. *νοσεῖν* is not so frequent in Comedy as *νόσος* in the same sense.**

(13). Καταπτύειν, 373, *ὁ νυνὶ κελεύων τῶν Μακεδόνων καταπτύειν*, "he who now advises you to spit upon the Macedonians." 2. 23, *δυσχεραίνει καὶ καταπτύει δωροδοκίας*, "He is disgusted and spits at bribery." The simple verb, in the sense of "to show loathing,"

*J. F. Corstens De translationibus quibus usus est Thucyd., p. 48, and his preface, p. 12.

** Blümner, Ueber Gleichniss and Metapher in der Att. Komödie.

appears in Soph. Ant. 653. The compound *ἀποπτύειν*, "to spurn," emerges in Hesiod Op. 726, *ἀποπτύουσι δέ τ' ἀράς*, and is found elsewhere in Poetry, in Aeschyl and Ar. (Pax 528). In its proper sense it is found in Hom. (Il. 4. 426). The compound *καταπτύειν*, as a metaphor, appears in Ar. (Ran. 1179). In Prose, in Dem. once (18. 200).

II. METAPHORS DERIVED FROM EXTERNAL THINGS WHICH PERTAIN TO LIFE.

(14). *Διοικεῖν*, 3. 2. *ἐβουλόμην μὲν οὖν, ὦ Ἀθηναῖοι, καὶ τὴν βουλὴν τοὺς πεντακοσίους καὶ τὰς ἐκκλησίας ὑπὸ τῶν ἐφεστηκότων ὀρθῶς διοικεῖσθαι*, "I wished, therefore, Athenians, that both the Senate of five hundred and the assemblies should be rightly administered by those in authority." The simple verb *οἰκεῖν* is found in Hdt. 7. 39, *ὡς ἐν τοῖσι ὡσὶ τῶν ἀνθρώπων οἰκέει ὁ θυμός*, where *θυμός* is personified ; in Thucyd. 1. 17. For the various metaphorical significations of the adjective *οἰκεῖος*, see Corstens.* Examples of the compounds *εἰσοικίζεσθαι* and *συνοικεῖν* are cited from Comedy,—Menander 841 (III. 226), Theognetus 1. 6, (III. 364).

Διοικεῖν is properly used of the household. It is used as a metaphor in Thucyd., Plato, Lysias (30. 35), Isocr. and Dem. In tragedy it appears in (Nauck) Adesp, 506. 3. and 470. 2. In comedy in Ar. Eccles. 305 ; in Menander 314. *διοίκησις* occurs in Aeschines 3. 25, *καὶ σχεδὸν τὴν ὅλην διοίκησιν εἶχον τῆς πόλεως*, "and they had almost the entire management of the city."

(15.) *Κατακλείειν*, 2. 43, *εἰς συνθήκην τινα ὑμᾶς κατέκλῃσεν*, "he bound us by an agreement." The literal meaning is "to shut in," "to shut up."

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* De translationibus quibus usus est Thucyd., p. 25.

(16). Ἐκκλείειν, 2. 85, *φαίνεται τῆς συμμαχίας ἐκκλῄων αὐτόν*, "he appears to exclude him from the alliance." Cf. 3. 75, *τὸν Κερσοβλέπτην ἐξέκλῃσε τῶν ὅρκων*, "he excluded Kersobleptes from the oaths." In 2. 110, *ὅτι πρῶτος ἐπιστομίσειε τοὺς τὴν εἰρήνην ἐκκλῄοντας*, "that he was the first to bridle those who were hindering the peace," there are two metaphors:—*ἐπιστομίζειν*, "to stop the mouth," and *ἐκκλείειν*, "to shut out."

The simple verb *κλείειν* appears in tragedy (Eur. Hel. 977); in comedy (Ar. Eq. 1316, Thes. 40). Κατακλείειν appears in middle comedy (Antiphan. 190. 15 [II. 89]); in the orators Antiph. Andoc. and Dem., the last of whom furnishes four examples. *ἐκκλείειν* occurs in Hdt. (1. 31) and in Dem. (twice). *αποκλείειν* appears in Hdt. in the sense of "to cut off," "to exclude;" in Thucyd. and Plato. In poetry it is found in Aeschyl. and Soph.

(17). Περιαιρεῖν 2. 51, *ἀλλ' εἴ τις αὐτοῦ τὴν τύχην περιελὼν, ἑτέρῳ περιθείη, οὐκ ἂν πολύ τυ καταδεὴς εἴη*, "but if one were to strip off his good fortune (authority) and confer it on another, he would not lack much," etc. Here there are two metaphors:—*περιαιρεῖν*, "to strip off," and *περιτιθέναι*, "to put on," both derived from the same source, that of clothing and unclothing the body. Cf. 2. 104, *Θηβαίων μὲν περιελεῖν τὴν ὕβριν*, "to strip the Thebans of their insolence." *περιαιρεῖν* is used metaphorically with abstracts in Tragedy and Comedy but rarely. In prose it occurs in Thucyd., Plato (Gorg. 502. C), Isocr. Dem. (18. 65 *et al.*) and Lycurgus. Compare Aeschines' use of *ἀφαιρεῖν*: 3. 237, *ἀφελὼν τὴν ἀλαζονείαν καὶ τὸν κόμπον τοῦ ψηφίσματος, ἅψαι τῶν ἔργων, ἐπίδειξον ἡμῖν ὅτι λέγεις*, "having stripped the measure of its false pretensions and boasting, touch upon the facts (and) show us what you mean."

(18). Σκήπτειν 3. 242, *οὐ γὰρ δή που τοῦτό γε σκήψει ὡς οὐ δύνατος εἰ λέγειν*, "for you will surely not make this pretence at least, that you are not able to speak." The word properly means "to lean upon," as on a staff, for support. Compare Homer's use, Il. 14. 457,

καί μεν ὀίω αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄιδος εἴσω, "And methinks he will go down to Hades leaning upon it" (i.e., he will die by my spear). In prose it appears as a metaphor in Hdt. Thucyd. Plato, Lysias, Isaeus and Dem.; in Poetry, in Eur. and Ar. In Dem. 34. 28, *σὺ δ'ἐνὶ σκήπτει μάρτυρι αὐτῷ τῷ συναδικοῦντι*, it is used in the less frequent sense of "to depend on."

(19). Ἐπισκήπτεσθαι 1. 131, *ψευδομαρτυριῶν θέμις ἐστὶν ἐπισκήψασθαι*. "It is lawful to bring an action for false witness." From the sense of "leaning upon," "pressing hard upon," this word came to have its legal application, "to prosecute," "to indict." In this sense it is freely used by the orators.

(20). Περιτιθέναι 3. 231, *Κτησιφῶν δ'υμᾶς οἴεται δεῖν ἀφελόντας τὴν ἀδοξίαν ἀπὸ Δημοσθένους περιθεῖναι τῷ δήμῳ*. "Ktesiphon thinks that you ought to take from (the head of) Demosthenes its (crown of) disgrace and bestow it on the people of Athens." Similarly 3. 238, *οἴει λανθάνειν ἡμᾶς τὸ τῆς πόλεως ἀξίωμα Δημοσθένει περιτιθείς*, "You hope to bestow (as a crown) the city's honour on Demosthenes without our knowledge."

περιτιθέναι appears as a metaphor with abstracts in Homer, Od. 3. 205, *αἳ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν*. Instead of *περιθεῖεν*, however, some read *παραθεῖεν*. The metaphor appears elsewhere in Hdt., Thucyd., Antiphon, and Isocrates. The only example cited from Dem. is from 61. 53, a speech considered doubtful by Blass. In Thucyd. 4. 87. 6, *καὶ ξυπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι*, the source of the metaphor is from clothing or crowning as if with a garment or garland. Cf. Thucyd. 8. 43. 2, *καὶ ἀντ' ἐλευθερίας ἂν Μηδικὴν ἀρχὴν τοῖς Ἕλλησι τοὺς Λακεδαιμονίους περιθεῖναι*, where, as Corstens thinks, Thucyd. had in mind a yoke for oxen.*

(21). Ἀνακρεμμανύναι, 3. 100, *ἀνακρεμάσας ἀπὸ τῶν ἐλπίδων*, "after putting (you) in a state of suspense" (literally, "after hanging

* Corstens, pp. 38, 59.

you from hopes''). In Homer Od. 440, the word appears in its proper sense. I have not been able to find any example of the metaphor elsewhere with this word. Dem. uses *ἀναρτᾶν* instead, 19. 18, *ἀναρτωμένους ἐλπίσιν ἐξελπίδων*, ''depending on one hope after another. Cf. Eur. fr. 22, *ἐξελπίδων πίπτοντας ὑπτίους ὁρῶ.*

(22). 3. 223, *πολὺν μὲν τὸν Ἀλέξανδρον καὶ Φίλιππον ἐν ταῖς διαβολαῖς φέρων*, ''speaking much of Philip and Alexander slanderously.'' The metaphor is more frequent in the passive, and occurs in Hdt. and Xen.*

(23). *Ἐγκαλύπτειν* 2. 107, *πορεύεται Φίλιππος εἰς Πύλας, ἐγὼ δὲ ἐγκαλύπτομαι*, ''Philip proceeds to Pylae and I am grieved,'' ''cover my face from grief.'' Cf. 2. 111, *ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο* "at which our fellow ambassadors were ashamed," "covered their faces from shame." Similarly 3. 55 (see 141 below).

The metaphor occurs elsewhere in Ar. (Pluto. 707, 714), and Plato (Phaedo, 117. C).

(24). *Ἐπαρτᾶν* 1. 175, *καὶ φόβους ἐπήρτησα τοῖς ἀκροωμένοις*, "and he frightened his hearers." The proper sense is "to hang something over." In its metaphorical sense it occurs in Dem. 23. 140.

(25). *Ταράσσειν* 2. 35, *ὁ δ' ὡς ἅπαξ ἐταράχθη*, ''but when once he became confused.''* It occurs in Homer with *σύν* in tmesis, in the metaphorical sense of ''to throw into confusion''; Iliad 1. 579, *σὺν δ' ἡμῖν δαῖτα ταράξῃ*, ''and with confusion mar the feast.'' Elsewhere it appears, in poetry in Aesch. (Soph. Antig. 1095), Eur. (Ar. Eq. 358); in prose in Hdt. (VIII. 16), Thucyd., Plaro, Lysias (6. 36) and Dem. In Pindar P. 11. 65, *φωνὰν . . . . . ταρασσέμεν*, it is used in a different sense.**

(26). *Ἐκπίπτειν* 2, 34, *ἐκπίπτει*, ''he loses the thread of his speech.'' Isocrates uses the word in reference to a digression; Thucyd. (8. 81) in the sense of "to fail in."

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*Blass, Die Att. Beredsamkeit, 3, 2, p. 200.

**See Gildersleeve's Pindar, p. 361.

(27). Διαπίπτειν 2. 39, *τὸ συκοφάντημα . . . . διέπιπτεν αὐτῷ*, "his false accusation utterly failed him."

(28). Ἐμπίπτειν 1. 179, *εἰς λήθην ἐμπεσόντες τῆς κατηγορίας*, "falling into forgetfulness of the accusation." In this transferred use with abstracts the word appears first in Solon (fr. 9. 4). Similarly in Solon fr. 13. 68, Theognis 42, Pindar I. 3. 41, Aeschyl. Ag. 32, Pr. 478 (Cf. Homer Iliad 9. 436, Ar. Lys. 858, Hdt. 3 99). Ἐμπίπτειν is used similarly with *δάκρυς, ὕβρις, δεῖμα.*

(29). Λύειν 3. 8, *λύετε, ὦ ἄνδρες Ἀθηναῖοι, τὰς παρανόμους γνώμας*, "Cancel, Athenians, this unconstitutional decree." Similarly *κατα λύειν* 3. 3, *διαλύειν* 3. 83. The metaphorical use of the word appears in Homer Il. 5. 296, and Hdt. 1. 29. The compound *ἀπολύειν* occurs in Hdt. 2. 174; *καταλύειν* Hdt. 1. 53. The metaphor appears also in Andoc. Lysias, Isocr. Isaeus, Dem.

(30). Χωρεῖν 3. 164. *τὴν δὲ σὴν ἀηδίαν ἡ πόλις οὐκ ἐχώρει*, "the city was not big enough for your arrogance." For *χωρεῖν* with concretes in a similar sense, see Hdt. 1. 51, Thucyd. Eur. Hipp. 940, Ar. Plato, Symp. 214. A Dem. 21, 200. Phil. III. 27. *οὔθ' ἡ Ἑλλὰς οὔθ' ἡ βάρβαρος τὴν πλεονεξίαν χωρεῖ τἀνθρώπου.*

III. METAPHORS FROM FAMILY AND DAILY LIFE.

(3) Τόκος 3 104. *καὶ τόκον ἤνεγκαν Δημοσθένει*, "and they paid Demosthenes interest." In Homer *τόκος* appears only in its proper sense of "offspring." In the transferred sense of "gain," "interest" it emerges in Pindar O. 10. 9. *ὅμως δὲ λῦσαι δυνατὸς ὀξεῖαν ἐπιμομφὰν τόκος*, "usury is able to disarm sharp reproach." Elsewhere it is found, in Poetry in Ar. Nub. 1156 *τόκοι τόκων*, "compound interest"; Thesm. 842 ff. where there is a play on the double meaning of the word; in Menander. Another distinct metaphor is formed from the compound *δυστοκεῖν* noted by Blümner: Ar. Ran. 1423. *ἡ πόλις γὰρ*

δυστοκεῖ, "for the state suffers hard labour;" i.e., is unfortunate in her children.* In Prose τόκος appears also in Lysias, Isocr. and Dem.

(32). Κληρονόμος 1. 157, οὕτω κληρονόμος εἶ τοῦ ἐπιτηδεύματος, "thus are you heir to your calling." It is also found in Plato, Isocrates and Demosthenes.

(33). Ἔναυλος 3. 191 ἔναυλον γὰρ ἦν τότε πᾶσιν, "For, at that time, it was fresh in the memory of all," "ringing in their ears." In its proper sense ἔναυλος means 'on' or 'to the flute,' accompanied by it. It emerges as a metaphor in Plato Menex. 235. B. οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὦτα. Legg. 678. B, πᾶσι φόβος ἔναυλος ἐγεγόνει where φόρος ἔναυλος means "fresh fear." It appears later in Aristotle and Lucian.

(34). Παραθερμαίνειν 2. 157, ἀλλὰ παραθερμανθεὶς ἕλκοιμι τῶν τριχῶν, "that growing quarrelsome in my cups (growing hot) I dragged her by the hair." Here some would read δια—— instead of παρα—— since Demosthenes has that form 19. 197, καὶ διεθερμαίνοντο ὡς δὲ προῆει τὸ πρᾶγμα. Bremi, however, supposes that Aeschines used παρα—— purposely to exaggerate. θερμαίνειν and θερμός are found as metaphors in Aeschyl. Eumen. 560, γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ. Soph. Ag. 478, ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται, "who glows with empty hopes;" Eur. El. 402, χαρᾷ θερμαινόμεσθα καρδίαν "our hearts grow warm with joy;" Ar. Ran. 844, παῦ', Αἰσχύλε, καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ. The compound ὑπόθερμος occurs in Hdt VI. 38, πολεμίου δὲ καὶ ὑποθερμοτέρου τῷ ἔργῳ in the sense of "somewhat (rather) hot"

(35). Πλημμέλημα 3. 106, ἄρξομαι δὲ ἀπὸ τῶν εἰς τοὺς θεοὺς αὐτοῦ πλημμελημάτων. "I will begin with his offences towards the gods." πλημμέλημα occurs once in Dem. (25 16) according to the reading of Blass, who considers the reading ἁμαρτημάτων, a gloss.** πλημμελής,

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*Ueber Gleichness und Metapher in der Attischen Komödie, p. 74.

**Blass, Die Attische Beredsamkeit 3. 2, p. 199.

"out of tune," is found in Plato, in the metaphorical sense of "faulty"; in the sense of "unpleasant" in Euripides and Sophocles.

(36). Πλημμελεῖν 1. 167, *τὸ μὲν γὰρ εἰς τὸν Φίλιππον τῷ λόγῳ πλημμελεῖν ἀμαθὲς καὶ ἄκαιρον, ἔλαττον δ' οὗ μέλλω λέγειν ἁμάρτημα.* "For to offend Philip in his speech is boorish and ill-timed, and no less a fault than that which I am about to mention." *πλημμελεῖν* properly means "to make a false note." Hence, "to go wrong," "to offend." In this transferred sense it appears in Euripides, Plato, Antiphon, Lysias, Isocrates and Demosthenes.

(37). Συμφωνεῖν 3. 200, *ταῦτα συμφωνοῦντα ἀλλήλοις ἐπιδείξας κατάβαινε* "and when you show that these harmonize, come down." *συμφωνεῖν* originally meant "to agree in sound." In the metaphorical sense of "agreement in opinion," it occurs in Plato, Isocrates, Aristotle, and in later Greek. *σύμφωνος* "harmonious," "friendly" emerges in lyric poetry (Pindar P.I. 134f). In tragedy it is found in Sophocles; in comedy in Damoxenus. Its opposite *διάφωνον* also appears in Damox. In prose it occurs in Plato and Aristotle.

(38). Ἀναμιγνύναι 1. 166, *πολὺς μὲν γὰρ ὁ Φίλιππος ἔσται, ἀναμιχθήσεται τε καὶ τὸ τοῦ παιδὸς ὄνομα* Ἀλεξάνδρου. "For (the name of) Philip will be much (in your mouth), and the name of the boy Alexander also will be coupled with others." The simple verb *μιγνύναι* appears in Homer in a metaphorical sense. The compound *ἀναμιγνύναι* occurs in Soph. El. 715, Eur. Plato, Dem., 54. 8, in the sense of "to join company."

(39). Προσμιγνύναι 3. 146, *προσέμιξε φέρων ἀναρπασθέντων τῶν ξένων τὸν κίνδυνον ἀπαρασκεύῳ τῇ πόλει*, "he wantonly brought danger on the defenceless city, when the mercenaries were carried off." The metaphor emerges in Pindar (O, 1, 33).

(40). Καταπλύνειν 3. 178, *τότε μὲν ἦν σπάνια τὰ καλὰ παρ' ἡμῖν, καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον· νυνὶ δὲ καταπέπλυται τὸ πρᾶγμα, καὶ τὸ στεφανοῦν ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας ποιεῖσθε*, "at that time (such) honours were rare among us and the (mere) credit of excellence

valued; but now the (former) custom is washed out (forgotten), and you confer crowns from habit and not with forethought." The simple verb πλύνειν, in a metaphorical sense emerges in Ar. Ach. 381, κἀκυκλοβόρει κἄπλυνεν, "he roared like the torrent Cycloborus and washed me to pieces" (like clothes in the wash). It is slang, and is variously rendered "to give one a dressing," "to abuse" &c. Elsewhere the word appears in Menander and Sosipater apud Athen. 377 E, τὸ πρᾶγμα πέπλυται, "the affair is washed to pieces" (worn out). There is a strong temptation to translate καταπέπλυται Aeschin. 3. 178. above in the metaphorical sense of the simple verb, and read: "now the custom (referring to the bestowing of crowns, etc.) is washed to pieces" (overdone). In prose the simple verb appears as a metaphor in Dem. 39. 11.

(41). Ἀποῤῥάπτειν 2. 21, καὶ περὶ τῶν δικαίων τῶν ὑπὲρ Ἀμφιπόλεως καὶ τῆς ἀρχῆς τοῦ πολέμου τοιαῦτα ἐρεῖν ἔφη, ὥστε ἀπορράψειν τὸ Φιλίππου στόμα ὁλοσχοίνῳ ἀβρόχῳ, "and he said that he would say such things in regard to what was right and fair in the matter of Amphipolis, as to stop Philip's mouth with an unsoaked rush" (i. e., without trouble. The simple verb ῥάπτειν appears in poetry in Hom. Od. 3. 118, εἰνάετες γάρ σφιν κακὰ ῥάπτομεν, "for nine years we are contriving evil for them;" and in Eur. In prose in Hdt. The compound ἀποῤῥάπτειν occurs again as a metaphor in late Greek: N. T. ad Cor. and ad Rom. The metaphor in Aeschin. 2. 21 above is attributed to Dem. In its proper sense "to sew up," the word is found in Hdt. 1. 123, and in the comic poet Alexis, 98. 2 (II. 329).*

(42). Φορμοῤῥαφεῖν 3. 166, φορμοῤῥα φούμεθα, "we are sewed together like a rush mat or basket" (φορμός); i. e., we are straitened, hampered. Others translate "we are riddled with holes like a basket as it is sewn."**

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*Blass, Die Att. Bered. 3. 2, p. 201.

**Gwatkins and Shuckburgh's Ed. of Aeschin. Κατ. Κτησ p. 176.

(43). Περιπλέκειν 1. 52, *οὐκ οἶδ' ὅπως δυνήσομαι περιπλεκειν ὅλην τὴν ἡμέραν*, "I do not know how I shall be able to spin out the whole day." The metaphor is probably from the twisting of ropes, braiding of hair, or twining of wreaths. The metaphor is cited also from Antiphanes and Strato. It occurs twice in Dem.

(44). Ὠμότης 2. 1, *ὑπολογιζομένους τοῦ κατηγόρου καὶ τὴν ὠμότητα*, "taking into account the cruelty of the accuser." *ὠμός*, in the sense of "cruel" emerges in an epigram of Errina, Fr. 6. 4., *ὠμοτάταν . . τύχαν*, "most cruel fate." Elsewhere it occurs in Aesch. (Sept. 536, Supp. 193, Ag. 1045); in Soph. (O. T. 827); Eur. (Ion 47). In prose the metaphor appears in Thucyd. (3. 36. 4.), Xen., Plato, Lysias, Isocr. and Dem.

IV. METAPHORS FROM THE PALAESTRA. ARCHERY AND DICE.

(45). Ἀντιδιαπλέκειν 3. 28. *Ναὶ, ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθέως λέγων*, "Nay, but in reply to this, he straightway meets me with this turn." The metaphor here is from wrestling, and is not the figure in Pindar, p. 2, 81, *ὅμως μὰν σαίνων ποτὶ πάντας, ἀγὰν πάγχυ διαπλέκει*, where the reference is to a dog.* Aeschines has the only example of the compound, *ἀντιδιαπλέκειν*.

(46). Συμπλέκειν 2. 153, *συμπέπλεγμαι δ'ἐν τῇ πολιτείᾳ καθ' ὑπερβολὴν ἀνθρώπῳ γόητι καὶ πονηρῷ*, "I have become entangled in my public life with a man who is an utter cheat and worthless." The metaphor is probably from wrestling. It occurs elsewhere in Hdt., Thucyd. Dem. Ar. Damoxenus. In Hdt. 3. 78. and 8. 84, *συμπλέκειν* is used of physical entanglement—in the former (3. 78) of wrestlers; in the latter (8. 84), of ships prepared for boarding. The simple verb

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*Gildersleeve's Pindar, p. 266.

πλέκειν emerges in Pindar with ὕμνος O. 6. 146, ἀνδράσιν αἰχματαῖσι. πλέκων ποικίλον ὕμνον, and occurs later in the poets Aesch. Eur. and Ar. It is found also in Plato. Ar. Vesp. 644, δεῖ δέ σε παντοίας πλέκειν εἰς ἀπόφυξιν παλάμας, "but you must contrive (weave) all sorts of devices to escape." Cf. Euphro 5(III. 320) πλέκειν ἀλύπως τοῦτον (τὸν Χρόνον) with Hdt. 5. 92, τοότου . . . καὶ διαπλέξαντος τὸν βίον, "when he had finished the web of life." Cf. Ar. (Av. 754) and Plato's (Legg. 806, A) use of διαπλέκειν with the use of καταπλέκειν in Hdt. (4,205).

(47). Ἁμαρτάνειν 3. 12, αἰσχύνεται δὲ ἐφ' οἷς ἡμάρτηκε, "he is ashamed at the wrong he has done." The simple verb ἁμαρτάνειν occurs in Homer in its original sense "to miss," Il. 10. 372 ἑκὼν δ' ἡμάρτανε φωτός. As a metaphor it appears in the Od. 7. 292, ἠδ' οὔτι νοήματος ἤμβρυτεν ἐσθλοῦ, "and failed not to hit the happy thought." It is found elsewhere in Eur. Antiphanes, Hdt. Thucyd., Plato, Antiphon and Lysias.

(48). Ἐξαμαρτάνειν 3. 20, ἀλλ' ἐάν τις ἐξαμαρτάνῃ κολάζουσιν, "but if any one commit a fault, they punish him." This compound appears in Hdt. Xen. Lysias, Isocr., Plato, Aeschl. and Soph.

(49) Διαμαρτάνειν 2. 155, τοῦ δὲ τρόπου πλεῖστον εἴη διημαρτηκώς "(that) he was very much mistaken in his character" (failed to judge him correctly). διαμαρτάνειν appears in Antiphon Isocr. Dem. Thucyd. and Plato. The metaph. with ἁμαρτάνειν and its compounds comes from Archery.*

(50). Ἀγωνιστής 3 180, πολλοὺς ἀγωνιστὰς ἕξετε τῆς ἀρετῆς, "you will have many champions of (political) integrity." Just as ἀγών "an assembly" came to have the meaning of "arena" as in the Od. 259 et al. Hesiod, Pindar, Thucyd.; then the meaning of "struggle" in any form, as Thucyd. 289 et al; "an action at law" as Aeschyl, Eumen. 677, μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται, ibid. 744, and Antiphon, so ἀγωνιστής, "a combatant," especially in the games, as Hdt. 2. 160

* Corstens, De trans. quibus usus est Thucyd., p. 75f.

et al. came to be used for "a pleader" or "advocate" as Hdt. Thucyd. and Plato; for one who struggles for anything, as in Aeschines with abstracts. I have found no parallel to Aeschines' use of it. Of the three examples cited from Dem., one only is from a speech considered genuine (18. 318), where it is used of an actor.

(51). Ἀγωνοθέτης 3. 180, *ὑπολάβετε τοίνυν ὑμᾶς αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς*, "Suppose then that you are judges of political integrity". In its proper sense the word is used of a president of the games. That this is the source of the metaphor is evident from what precedes (3.179). It occurs in Xen. Anab. 3.1.21 *ἀγωνοθέται δ' οἱ θεοί εἰσιν* Thucyd. has the participle : 3.38.4 *αἴτιοι δ' ὑμεῖς κακῶς ἀγωνοθετοῦντες.** The verb *ἀγωνοθετεῖν* is found in Dem. also in the same sense "to judge."

(52). Σφάλλειν 3. 125, *τὴν πόλιν ἄνθρωπος οὐκ ἐδύνατο σφῆλαι* "the fellow was not able to ruin the city". The word properly meant "to make slip," "to make fall," "to trip up" as in Hom. 11.23.719 *οὔτ' Ὀδυσσεὺς δύνατο σφῆλαι* and Pindar, O. 2. 89, *ὃς Ἕκτορ' ἔσφαλε*. In a metaphorical sense it means "to overthrow," "to defeat," as in Pindar P. 18. 15; Aeschyl. Fr. 258. In the Passive in the sense of "to be foiled it is found in Aeschyl. Eumen. 717. As a metaphor in its various significations it occurs in Pindar, Aeschyl. Soph. Euripides, Hdt. Thucyd. Antiph. Isocr. Plato. Two examples attributed to Dem. prove to be from speeches considered spurious or doubtful by Blass. The metaphor is probably from the Palaestra, the original sense being "to make fall," "to trip up" as in wrestling. For a different origin see Corstens, who classifies metaphors from *σφάλλειν* as "Translationes a via et itinere petitae."**

(53). Σφαλερός 2. 73, *οὕτω δ' ἦν σφαλερὰ καὶ ἐπικίνδυνα τὰ πράγματα* "so uncertain (slippery) and dangerous was the affair." *σφαλερός* in this sense occurs in Hdt. 3. 53. *τυραννὶς χρῆμα σφαλερόν*;

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* Corstens, De trans. quibus usus est Thucyd. p. 112.
** Corstens, De trans. quibus usus est Thucyd. p. 85.

Thucyd. Plato, Andoc. Isocr. Dem. Eur. There are six examples of *σφαλερός* attributed to Dem., but according to the text of Blass only one is from a speech considered genuine: 1. 7, *σφαλεροὶ σύμμαχοι*. One example of the adverb *σφαλερῶς* attributed to Dem. also proves to be spurious.

(54). *Κεῖσθαι ἐν μέσῳ* 3. 248, *ἡ γὰρ εὔνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν μέσῳ* "for goodwill and the name of the democracy is the stake." *κεῖσθαι ἐν μέσῳ* is said of a prize placed in view of competitors in a contest as that for which they are to strive. So in Homer Il. 1c. 107 *κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα*, where the money is laid down as a stake. Its proper use is also seen in Ar. Pax 1118; Theognis 994, *ἆθλον δ' ἐν μέσσῳ παῖς καλὸν ἄνθος ἔχων*. As a metaphor it is found in Thucyd. Xen. An. (3. 1. 21) and Dem. (4. 5).

(55). *Προσκαθίζεσθαι*, 3. 167; *ἀλλ' εἰ μέν που χρήματα ἀναλίσκεται, προσκαθιζήσει, πρᾶξιν δὲ ἀνδρὸς οὐ πράξεις*, "but if perchance money is being spent you will sit down near by (like a third combatant, *ἔφεδρος*, ready to engage with the victor), but you will not act the part of a man." The metaphor is from the Palaestra. When the number of contestants was unequal, in the casting of lots, a lot with no corresponding one to match it was thrown into the urn, and he to whom it fell sat near to engage with the conqueror*. The metaphor is found elsewhere in Soph. Ag. 600, Dem. De Pace 15, Plato Apol. 31. a. The same metaphor with the verb *ἐφευδρεύειν* instead of *προσκαθίζεσθαι* is found in Soph. Eur. Ar. Thucyd. and Xen.**

(56). *Πάλαισμα* 3. 205, *πάλαισμα τοῦτ' ἐστὶ δικαστηρίου*, "(that) this is a trick of the law-court" (a lawyer's feint). The metaphor is from the wrestler's or boxer's arena. It appears elsewhere in Ar. Ran. 689, 878. It appears in Tragedy in the sense of "a struggle." Cf. Xen. Mem. 2. 1. 14. *τοῦτο μέντοι ἤδη λέγεις δεινὸν πάλαισμα.*

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* Lucianus Hermat. 40ff.

** Corstens p. 107.

(57). Παγκρατιάζειν 1. 26, *ῥίψας θοἰμάτιον γυμνὸς ἐπαγκρατίαζεν ἐν τῇ ἐκκλησίᾳ*, "throwing off his cloak, he gave an exhibition of gymnastics in the Assembly, stripped (of it)." This metaphor seems to have no parallel. It is taken from the evolutions of a gymnast and metaphorically means "to gesticulate violently."

(58). Παρεκκλίνειν 1. 176, *ὑμέτερον δ' ἔργον ἐστὶ πανταχῇ παρακολουθοῦντας μηδαμῇ παρεκκλίνειν αὐτὸν ἐᾶν*, "It is your business to follow him closely everywhere, and by no means to allow him to turn aside". The simple verb *κλίνειν* appears in Pindar N. 4. 25, *ἅμα κε τῷδε μέλει κλιθείς* in the sense "to incline towards." Cf. Theognis 856, *πολλάκι δὴ πόλις ἥδε δὶ ἡγεμόνων κακότητα ὥσπερ κεκλιμένη ναῦς παρὰ γῆν ἔδραμεν* "like a ship deviating from its course".....In *παρακλίνειν* the metaphor is probably from the race-course.

(59). Ὑπτιάζειν 1. 132, *ὑπτιάζων καὶ κατασκοπούμενος ἑαυτον, ὡς ἐν παλαίστραις γεγονώς* "carrying a high head and viewing himself closely, as it were in a wrestling school."

(60). Ἀκονιτί 1. 64. *ἐνταῦθα δὴ τὴν καλὴν ταύτην νίκην νενικηκὼς ὁ Ἡγήσανδρος ἀκονιτί, εἶχε παρ' ἑαυτῷ Τίμαρχον τουτονί*, "then indeed Hegesander having gained this glorious victory, kept Timarchus at his house without a struggle". This use of *ἀκονιτί* "without the dust of the arena" (sine pulvere) is found elsewhere in Thucyd. 4. 73. 2, *καὶ ὥσπερ ἀκονιτὶ τὴν νίκην δικαίως ἀνατίθεσθαι. ἀκονιτί* he later translates by *ἀμαχεί*; Xen. (Ages. 6. 3.); Dem. (18. 200, 19. 77, 15. 3). The opposite of *ἀκονιτί* is found in Soph. Trach. 505, *παγκόνιτα*. Corstens who enters into a discussion of the origin of the metaphor, and quotes from Sen. Epist. 88, Luctatores et totam oleo et luto constantem scientiam expello, would infer that the bodies of the contestants after being oiled, were covered with dust purposely or in the course of the struggle itself.*

(61). Κατασκοπεῖν 1. 132 (see 59 above). Cf. Ibid 2. 28, *ἐπὶ κατασκοπῇ μᾶλλον τῶν πραγμάτων ἢ κ. τ. λ.* where the metaphor is

* Corstens p. 110.

military in origin—"to reconnoitre . . . . ." For *κατασκοπή* cf. also Thuc. 6. 46, *ἐς τὴν κατασκοπὴν τῶν χρημάτων.* The origin of the metaphor in Aeschines 1. 132 is, from the context, evidently to be found in the Arena.

(62). *Συμμεταπίπτειν* 3. 75 *ἀκίνητον γάρ ἐστι καὶ οὐ συμμεταπίπτει τοῖς αὐτομολοῦσιν ἐν τῇ πολιτείᾳ*, "for it (*ἡ τῶν δημοσίων γραμμάτων φυλακή*) is inviolate and does not keep changing sides with political deserters." The methaphor has its origin in the throwing of dice.

V. METAPHORS FROM THINGS SACRED AND DIVINE.

(63). *Ἀνόσιος* 2. 157, *ἐντεινάμενος ταύτην τὴν ὀξεῖαν καὶ ἀνόσιον φωνήν*, "raising that shrill and unholy voice of his," occurs in Soph. with *στόμα* (Od. Col. 981).

(64) *Κριταί* 3. 232, *αὐτοὶ δὲ οὐ κυκλίωνχορῶν κριταὶ καθεστηκότες ἀλλὰ νόμων καὶ πολιτικῆς ἀρετῆς, τὰς δωρεὰς οὐ κατὰ τοὺς νόμους οὐδ' ὀλίγοις καὶ τοῖς ἀξίοις. ἀλλὰ τῷ διαπραξαμένῳ δώσετε*; "Will you yourselves who are the established judges, not of Cyclic choruses, but of laws, and political integrity, give gifts, not according to the laws, nor to few and those who are worthy, but to the wire-puller?" *κριταί* was especially used of the judges in poetic contests. It was afterwards used in a transferred sense with such words as *νόμος*, *ἀρετή*, *λόγος*. Cf. Aeschin 1. 196, *νῦν μὲν οὖν ὑμεῖς ἐστε τῶν ἐμῶν λόγων κριταὶ αὐτίκα δ' ὑμέτερος ἐγὼ θεατής*. "Now then you become the judges of my speech and I straightway a spectator."

(65). *Χορηγεῖν* 3. 240, *σὺ δὲ πλουτεῖς καὶ ταῖς ἡδοναῖς ταῖς σαυτοῦ χορηγεῖς*, "but you are rich and minister to your own pleasures" Cf. Aeschines' use of *χορηγός* 1. 54, *ἀλλ' εἰ λήψεται χορηγὸν τῇ βδελυρίᾳ τῇ ἑαυτοῦ, τοῦτο μόνον ἐσκέψατο*, "but if he shall find some

one to defray the cost of his brutal passion to this only he looked." Ibid 2. 79, *τῶν, δ' ἐν τῇ πόλει ῥητόρων χορηγὸν ταῖς καθ' ἡμέραν δαπάναις τὸν πόλεμον ποιουμένων*, "When the orators in the city were making war the means of defraying their daily expenses." *χορηγός* first meant a chorus leader; then a leader, in a more general sense as in Soph. Antig. 1147; then one who defrays the cost of bringing out a chorus; and then metaphorically, one who pays the cost for any purpose, as in Dem. 9. 60, *καὶ χορηχὸν ἔχοντες Φίλιππον.*

(66) *Χρυσόκερως* 3. 164 *καὶ χρυσόκερων ἀποκαλῶν*, "calling me (the victim) with gilded horns." The metaphor is derived from the custom of gilding the horns of the sacrificial victims, as described in Hom. Od. 3.436 ff. A parallel is found in Plato, Alc. 2. 149 C.

(67). *Καταστέφειν* 3. 164, *καταστέφθαι φάσκων, εἴ τι πταῖσμα συμβήσεται Ἀλεξάνδρᾳ*, "declaring that I am wreathed (destined for the altar) if anything happens to Alexander." This is a continuation of the metaphor *χροσόκεγως*, and is derived from the custom of decking the sacrificial victims with garlands. The word belongs to tragedy.

(68). *Ἐπεισάγειν* 3. 207, *ἐπεισάξει γὰρ τὸν γόητα καὶ βαλαντιοτόμον* "for he will bring into (court) as an additional actor, the cheat and cut-purse." The metaphor is derived from the stage. Polybius uses it also, 24. 8. 12, *τρίτον δ' ἡ τύχη δρᾶμα . . . . ἐπεισήγαγε τὸ κατὰ τοὺς νίούς.* It appears in Andoc. and Plato, but apparently with no metaphorical colouring.

(69). *Ἐκβάλλειν* 2 4, *ἥσθην δέ, ὅτ' αὐτὸν ἐπὶ τῆς αἰτίας ὄντα ταύτης ἐξεβάλετε*, "and I rejoiced when you silenced him by hissing, when he was making that charge." Similarly Ibid 1. 84, 2. 9, Ar. Eq. 525, and Dem. This metaphor is also from the Stage.

(70). *Σίσυφος* 2. 43, *ὁ Σίσυφος ὅδε* "this cunning fellow." *Σίσυφος* was a mythic king of Corinth famed for his cunning. Cf. Iliad 6. 153. The adjectival forms appear in Eur. Med. 404, Iph. A. 524, Heracl. F. 1103, Lycophron 344, 1030.

(71). *Ψυχαγωγεῖν* 2. 4, *ἐφοβήθην μὲν γὰρ . . . . μή τινες ὑμῶν ἀγνοήσωσί με ψυχαγωγηθέντες τοῖς ἐπιβεβουλευμένοις*, "for I was afraid

lest some of you, deluded by those who are plotting against me, should fail to know me." The original meaning of the word referred to the leading of departed souls to the nether world or to conjuring up from it. It occurs as a metaphor in Plato Legg. 909 B. in the sense of "to win over," "to allure." It appears also in the orators, Isocr., Dem. and Lycurgus. In poetry it is found in Ar. Av. 1555, *ψυχαγωγεῖ Σωκράτης* where there is a play on the double meaning of the word: "animos evocat Orco" and "animos iuniorum allicit docendo."

VI. METAPHORS DERIVED FROM AGRICULTURE.

(72). *Φορά* 3. 234, *ὅτι δ' οὐ γεγένηται φορὰ ῥητόρων τολμηρῶν ἅμα καὶ πονηρῶν, εὐτυχοῦμεν*, "and it is our good luck that there has not sprung up a crop of daring and at the same time knavish orators." *φορά* occurs as a metaphor in Plato (with *νόμος*); in Aristotle; in Dem. 18. 61, *παρὰ τοῖς Ἕλλησι φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι.* Ibid 18. 271, *φορὰ πραγμάτων*; in Plut. (with *σοφιστής*).

(73) *Ἀμπελουργεῖν* 3. 166, *ἀμπελουργοῦσί τινες τὴν πόλιν.* "Some treat the city as vine-dressers do vines," i. e., strip, plunder it. The meaphor is derived from vine-dressing and attributed to Dem. by Aeschines, and is attested by Dionysius Hal., vol. 6., p. 1126. 4. There seems to be no parallel.

(74). *Ἀνατέμνειν* 3. 166, *ἀνατετμήκασί τινες τὰ κλήματα τοῦ δήμου.* "Certain men have lopped off the vine shoots of the people." i. e., the body of loyal citizens. This metaphor also is attributed to Dem. by Aeschines and is derived from vine-dressing.

(75). *Κολάζειν* 1. 5, *τοὺς παρὰ τοὺς νόμους ἢ λέγοντας ἢ βεβιωκότας κολάζειν*, "to punish those who either speak or have lived contrary to the laws." The proper meaning of *κολάξειν* is to "dock"

or "prune." As a metaphor it appears in Soph. Eur. (Bacch. 1322), Ar. (Nub. 7). Plato (Gorg. 491. E.), Antiph. Andoc. Lys. Isocr. Cf. the use of *ἀκόλαστος*. Aeschin. 1. 42, *παρὰκολάστῳ περὶ ταῦτα ὡραῖος ὤν*, "while in the bloom of youth (living) with a (man) unbridled in respect to these things." Similarly Aeschin. 1. 194, *ἕτεροι δ' ἐκ τῶν ἀκολάστων*. *Ἀκόλαστος*, in the sense of "unbridled," appears in Hdt. (3. 81); Xen. (Anab. 2. 610); Plato (Protag. 349. D., Gorg. 507. A). Isocr. In poetry it is found in Soph. Fr. 678 (Nauck) *ἀκόλαστον σῶμα* Eur. and Ar.

(76). *Ἐπιστομίζειν* 2. 110, *ὅτι πρῶτος ἐπιστομίσειε τοὺς τὴν εἰρήνην ἐκκλήοντας*, "that he was the first to stop the mouth (to restrain) of those who were hindering peace." The word is properly used of a horse. It appears once in Ar. Eq. 845, *ἁπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν*, and in Plato. It is also cited from Dem. 7 (33) a speech considered doubtful. The metaphor is attributed to Dem. by Aeschines.

(77) *Διαζευγνύναι* 2. 179, *ἀδελφοὶ δέ, οἳ διαζυγέντες ἐμοῦ ζῆν οὐκ ἂν προέλοιντο*, "and my brothers, who, if deprived of me, would not care to live." The word properly means "to be disjoined from" and is used in reference to horses. Blass* notices it as one of the poetic metaphors of Aeschines.

(78). *Κλήματα* 3 166 (See 74 above).

VII. METAPHORS DERIVED FROM HUNTING.

(79). *Θηρεύειν* 1. 170, *Δημοσθένης γὰρ περιῄει περὶ τὴν πόλιν θηρεύων νέους πλουσίους ὀρφανούς*, "for Demosthenes went about the city hunting for wealthy young orphans." Cf. Aeschin. 1. 195, *τοὺς δὲ τῶν νέων θηρευτὰς ὄντας εἰς τοὺς ζένους καὶ τοὺς μετοίκους τρέπεσ-*

* Blass Die Att. Bered. 3. 2, p. 199.

θαι κελεύετε. *Θηρεύειν* occurs as a metaphor in Pindar, Nem. 11 61, *κερδέων δὲ χρὴ μέτρον θηρευέμεν*, Aeschyl. Prom. 857, Eur. Iph. A. 568, Ar. (with the compound *συνθηρεύειν*) Thesm. 156, Alexis 1552 (II.334). In prose, in Antiph. 143. 51 (6. 18.), Andoc. 1. 9. *ῥήματα θηρεύειν* Isocr, Plato Gorg. 489 B., *ὀνόματα θηρεύων* and Hippocrates. *Θηρευτής* appears in Plato Soph. 231 D., Rep. 2. 373 D.

(80). *Ἐνεδρεύειν* 3. 206 *ἀλλ' ἐγκαθήμενοι καὶ ἐνεδρεύοντες . . . . εἰσελαύνετε αὐτὸν εἰς τοὺς τοῦ πράγματος λόγους, καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρεῖτε*, "but watching closely and lying in wait (for him).....drive him back to the discussion of the matter in hand, and look out for his digressions from the (direct) issues." The metaphor is evidently from hunting, *τὰς ἐκτροπάς* referring clearly to the doubling of a beast when pressed by hunters. *ἐνεδρεύειν* occurs in Lys. 1. 49, *ὑπὸ τῶν νόμων τοὺς πολίτας ἐνεδρεύεσθαι* and Dem. 28. 2, in the sense of "to be caught," "to be deceived."

(81). *Ἐγκαθῆσθαι* 3. 206 (see 80 above), properly means "to sit in" or "to sit on" as in Xen. Eq. 1. 11. As a metaphor it means "to lie in wait for" "to watch closely," and is found elsewhere in Ar. (Vesp. 1114, Thesm. 600, Ach. 343).

(82). *Εἰσελαύνειν* 3. 206 (see 80 above). This metaphor is probably also from hunting. Cf. Aeschines 1. 176, *ἀλλ' ὥσπερ ἐν ταῖς ἱπποδρομίαις εἰς τὸν τοῦ πράγματος αὐτὸν δρόμον εἰσελαύνετε*, where the reference is to the race-course. Similarly Ar. Nub. 25, *Φίλων· ἀκικεῖς, ἔλαυνε τὸν σαυτοῦ δρόμον.*

(83). *Ἐπιτηρεῖν* 3. 206 (see 80 above). This metaphor (also from hunting) emerges in Hom. Cert. (ΕΙΣ ΔΗΜ.) 244, *νύκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμοιο σκέψατο.* It occurs also in Ar. Thucyd. Xen. The compound *διατηρεῖν* appears in Aeschines 3. 6. *ἐκεῖνό γε εὖ εἰδώς, ὅτι ἂν διατηρηθῶσιν οἱ νόμοι τῇ πόλει.*

(84) *Ἐκτροπή* 3. 206 (see 80 above). This word occurs as a metaphor in Aeschyl. Pr. 913 (in the sense of "escape"); once in Ar. (Ran. 113, in the sense of "resting-place"); in prose in Plato (Politicus, 267. A. in the sense of "digression") and in Aristotle.

(85) Περιπίπτειν 2. 144, Ἐτόλμησε δ' εἰπεῖν, ὡς ἐγὼ τοῖς ἐμαυτοῦ λόγοις περιπίπτω. "And he had the hardihood to say I am caught by my own words." Elsewhere it is found in Hdt. (1. 108); in Antiphon, Andoc. Lysias, Isocr. Dem.

(86). Ὑποπτήσσειν 2. 105, ὧν εἷς ὢν Ἐπαμεινώνδας, οὐχ ὑποπτήξας τὸ τῶν Ἀθηναίων ἀξίωμα, εἶπε διαρρήδην ἐν τῷ πλήθει τῷ Θηβαίων, ὡς δεῖ τὰ τῆς Ἀθηναίων ἀκροπόλεως προπύλαια μετενεγκεῖν εἰς τὴν προστασιὰν τῆς Καδμείας. "One of whom, Epaminondas, far from bowing down to (crouching beneath) the greatness of the Athenians, said explicitly in the assembly of the Thebans, that the splendour and power of the Athenians (represented by the τὰ τῆς ἀκροπόλεως προπύλαια) ought to be transferred to the entrance to the Cadmea." ὑποπτήσσειν properly refers to the fear of a hare or partridge when startled Cf. Eur. Or. 777, ἀλλ' ὑποπτήξας σιωπῇ κατθάνως; as a metaphor it is found in Aeschyl. Pr. 960, μὴ τί σοι δοκῶ ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς; in Xen. Cyr. 1. 5. 1, ἐνταῦθα δὴ πάλιν ὑπέπτησσον αὐτῷ οἱ ἥλικες.

VIII. METAPHORS DERIVED FROM THE ARTS BY WHICH MEN SUPPORT LIFE.

(87). Δημιουργὸς λόγων 3. 215. οὕτω δ' ἐστὶν ὡς ἔοικε δεινὰς δημιουργὸς λόγων, ὥστε οὐκ ἀποχρῇ αὐτῷ, . . . τούτων κατηγορεῖν, "and he is, as it seems, such a clever speech-maker (manipulator of words) that it is not sufficient for him.....to acuse me of this." The term is used of a professional speech-maker (λογογράφος.) The metaphor is found also in Dem. and Aristotle.

(88). Τεχνίτης λόγων 3. 200, ὅταν δ' ὑπερπηδήσας τὴν δικαίαν ἀπολογίαν παρακαλῇς κακοῦργον ἄνθρωπον καὶ τεχνίτην λόγων, κλέπτεις τὴν ἀκρόασιν. κ. τ. λ., "but whenever transgressing the legitimate

lines of defence, you call in to your aid a man who is knavish and a professional pleader (an artificer in words) you cheat (the judges) into hearing" (beguile their ears with falsehoods). Cf. Ibid 1. 170 (see 115). So also Dem. 22. 4, *ἔστι γὰρ . . . τεχνίτης τοῦ λέγειν καὶ πάντα τὸν βίον εσχόλακεν ἐνὶ τούτῳ.* In this and the foregoing metaphor there is an appeal to the prejudice against professional speech-writers.

(89) *Ἐργολαβεῖν* 3. 33. *ἐργολαβεῖν ἐν τοῖς κηρυγμασιν*, "to profit by the proclamations." "To work for hire" is the proper sense and is used of those who undertake a piece of work for pay. Then it is used in reference to the gains of the Sophists and Rhetoricians as in Dem. 22. 49, *ψηφίσματα δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἠργολάβει.* Cf. Aeschin. 1. 173, and Ibid 2. 112.

(90) *Ἔδαφος* 3. 134. *νῦν οὐκέτι περὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ἀγωνίζεται ἀλλ' ἤδη περὶ τοῦ τῆς πατρίδος ἐδάφους.* "Now the struggle is no longer for the leadership of the Greeks, but for the very soil of our fatherland." Similarly in Dem. 8. 40, *καὶ κακόνους μέν ἐστι καὶ ἐχθρὸς ὅλῃ τῇ πόλει καὶ τῷ τῆς πάλεως ἐδάφει.* In Dem 32. 5, it occurs with *πλοίου*: *καταβὰς τῆς νυκτὸς εἰς κοίλην ναῦν διέκοπτε τοῦ πλοίου τὸ ἔδαφος*, as in Homer Od 5. 249, *ἔδαφος νηός*, "the bottom or hold of a ship"

(91). *Κανών* 3. 200, *οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρανόμων παράκειται κανὼν τοῦ δικαίου τουτὶ τὸ σανίδιον.* "So also in indictments for illegal propositions there lies at hand this tablet as a rule (or standard) of what is right" The word means, properly, a carpenter's rule The metaphor appears in Eur. Hec. 602, Ibid. El. 52. It is frequent in comedy, as in Ar. Ran. 956, *λεπτῶν τε κανόνων εἰσβολὰς εἰπῶν τε γωνιασμούς*, where the reference is to Eur. In prose it is found in Dem. 18. 296; Lycurgus 149. 3 (Steph.). It is used of "truth" in History as Timaeus ap. Polyb. 12. 12. 1 ff.

(92). *Ἁρμόττειν* 2. 31, *τότε μὲν ἥρμοττε λέγειν*, "at that time it was fitting to speak" Similarly Ibid 2. 96, *σοὶ μὲν γὰρ ἁρμόττει . . . μεταφέρειν τοὺς χρόνους*, Soph. Fr. 731, *σιγᾶν ἂν ἁρμόζοι σε*; Eur. Fr. 953. 2 (Nauck); Andoc. Isocr. Dem.

(93). Αὐτοσχεδίαζειν 3. 158, *οὐκ αἰσχύνεσθε, εἰ . . . νόμον ἔθεσθε, ἐάν τις αὐτῶν ἄκων ἐν τῷ πόρῳ πλοῖον ἀνατρέψῃ. τούτῳ μὴ ἐξεῖναι πάλιν πορθμεῖ γενέσθαι, ἵνα μηδεὶς αὐτοσχεδιάζῃ εἰς τὸν δὲ τὴν Ἑλλάδα καὶ τὴν πόλιν ἄρδην ἀνατετροφότα, τοῦτον ἐάσετε πάλιν ἐπευθύνειν τὰ κοινά*; "are you not ashamed if you have pa sed a law . . . making it impossible for any one of them (*πορθμεῖς*) who has unintentionally overturned a ferry in its passage, to ever again act in the capacity of ferryman, in order that no one may experiment on the lives of the Greeks, and at the same time allow this man, who has utterly overturned Greece and the city, to direct again the helm of state?" According to Bremi, the metaphor is derived from *σχεδία*, a raft thrown together without any attempt at completeness. It was then transferred to speech or action, as in Thuc. Xen. Plato, Isocr. Dem 61 (considered doubtful by Blass) 43. *αὐτοσχέδιος*, in the sense of "off hand" appears as early as Homer Merc 55, *ἐξ αὐτοσχεδίης πειρώμενος*. In Xen. Rep. Lac. 13. 5, *αὐτοσχεδιαστής* is opposed to *τεχνίτης*. Cf. Xen. Mem. III. 5 21, *τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν*. This seems to be the nearest parallel to Aeschines' use of the metaphor.

(94). Κατακάμπτειν 1. 187, *ὅταν οἱ τὴν τῶν νόμων παρακαταθήκην ἔχοντες πρὸς τὰς αἰσχύνας κατακάμπτωνται*, "when those to whom the laws are entrusted bend to entreaty" (are touched with pity). *κάμπτειν* is used in a transferred sense in tragedy and comedy. For its use in the latter see Blümner,* and Cf. Ar. Thesm. 68. *καμπτικός* is used of the voice in the sense of "flexible," as in Ar. Fr. 644 (1. 552), *φωνάριον καμπτικόν*. In the sense of "to bend" or "bow down," "to humble," it occurs as early as Pindar; P. II. 51, *καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν*. Similarly in Thuc. once, and in Plato.

(95). Συγκεῖσθαι 3. 229, *ἐξ ὀνομάτων συγκείμενος ἄνθραπος*, "a man made up of words" (a man of phrases). Cf. 2. 153. *ἓν δὲ*

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* Blümner, Ueber Gleichniss und Metapher in der Attischen Komödie, p. 141.

εὐτυχοῦμεν οἱ μηδὲν ἀδικοῦντες ὅτι πρὸς τῇ τερατείᾳ τοῦ τρόπου καὶ τῇ τῶν ὀνομάτων συνθέσει, νοῦν οὐκ ἔχει. συγκεῖσθαι, in the sense of "composed" or "compounded of," appears in Thuc. 1. 22; Plato, Antiphon, III. γ. 4; Lys. 3. 26. Cf. Plato Phaedo 98 C. *σύγκειταί μου τὸ σῶμα ἐξ ὀστέων*, with Ibid Theatet. 201 E. *συγκεῖσθαι ἐξ στοιχείων.*

(96). *Ὑποτέμνειν* 3. 67, *καὶ τοὺς χρόνους ὑμῶν ὑποτεμνόμενος*, "cutting short the time at your disposal." Cf. 3. 166, *ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων*, "the sinews of the state have been cut." The metaphor is from the ham-stringing of a horse. In the sense of "to cut short," "to stop short," *ὑποτέμνειν* appears in Ar. Eq. 291, *ὑποτεμοῦμαι τὰς ὁδούς σου.* Xen. Hell. 23. 34, *καὶ τῶν ἔξω ὑποτέμοι ἂν τὰς ἐλπίδας.*

(97). *Συντέμνειν* 2. 31, *νυνὶ δὲ ἴσως ἀνάγκη συντέμνειν τοὺς λόγους*, "but now perhaps it is necessary to abridge my speech." The metaphor appears in Aeschyl. Soph. Eur. Tro. 441, *ὡς δὲ σοντέμω (λόγον)*; Ar. Thesm. 178, *οἷός τε συντέμνειν λόγους.* It is also found in Thuc. Xen. Plato Protag. 334 D, *σύντεμνέ μοι τὰς ἀποκρίσεις.*

(98). *Διατέμνειν* 3. 207, *διατετμηκότα τὴν πολιτείαν*, "a man who has made havoc of the constitution" (as a butcher would). The metaphor seems to have no parallel.

(99). *Διατρίβειν* 2. 91, *διετρίψαμεν τὰς λοιπὰς ἡμέρας τοῦ μηνός*, "we spent the remaining days of the month." Cf. Ibid 2.49 *ὅταν παρέντες τὸν χρόνον ἀποδιατρίβωσι τὴν ὑπερόριον λαλιὰν ἀγαπῶντες ἐν τοῖς οἰκείοις πράγμασιν*, "whenever, wrapped up in their own affairs they disregard the time and utterly waste it;" 1. 120, "to get rid of the whole affair." The metaphor emerges in Hom. Od. 2. 265. *τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί.* It is cited also from comedy: Ar. Eq. 515. Nicoläus 1. 23 III. 384, *κατατρίβειν τὸν βίον.* In prose it can be cited from Hdt. 7. 120, *κάκιστα πάντων ἀνθρώπων διατριβῆναι*, Ibid. 1. 189, *τὴν θερείην*, Plato, Antiphon 1. 14; Andoc. (*διατριβαί*); Lys. Isocr. Dem.

(100). *Ἐπιδεξιότης* 2. 47, *περί τε τῆς ἐν τεύξεως τῆς Φιλίππου καὶ τῆς ἰδέας αὐτοῦ καὶ τῆς ἐν τοῖς πότοις ἐπιδεξιότητος*, "about his

intercourse with Philip, his appearance and his cleverness in drinking bouts." *δεξιός* in the sense of "dexterous," "ready," emerges in Anacreon Fr. 75. 6, and appears elsewhere in poetry in Simon Fr. 149. 2; in Pindar and in Ar. In prose it is found in Thuc. and Antiphon. *δεξιότης* occurs in Hdt. Thuc. and Ar. The compound *ἐπιδεξιότης* appears in Aristotle. The metaphor does not appear in Dem. in any form*.

(101). *Βάσανος* 2. 126. *ἄγωμεν δὲ καὶ τοὺς οἰκέτας καὶ παραδιδῶμεν εἰς βάσανον'.....παρέστι δὲ ἤδη ὁ δήμιος καὶ βασανιεῖ ἐναντίον ὑμῶν.* "let us bring in our servants and deliver them over for examination; the public executioner will be ready forthwith and will put them to the test (torture) before you." Cf. 2. 128, *ἐν βασάνοις ἀνδραπόδων*. *βάσανος* properly signified a 'touch-stone' (lapis Lydius) by means of which gold was tested, as in Theognis 417, *ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολύβδῳ χρυσός κ. τ. λ.* Plato 486 D; Pind. P. 10. 105. In Simonides 101 it occurs with *χρόνος*: *οὔκ ἐστιν μείζω βάσανος χρόνου*. Elsewhere it is found in Soph. O. T. 510; Ar. Thesm. 800; Antiphanes 252. 5 (II. 113); in Hdt. Thuc.;** Plato Legg. 648 B.

(102). *Βαλαντιοτόμος* 3. 207 (see 68 above). The word is probably colloquial and occurs in Ar. Ran. 772, and Plato Rep. 552 D.

(103). *Παιπάλημα* 2. 40, *ὅτι μὲν οὖν ποτ' ἦν ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλημα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ἤδειν πρότερον.* "What then *ὁ κέρκωψ* ever meant, or to be called *παιπάλημα* or *παλίμβολον*, or such phrases, I did not know before." *παιπάλημα* "subtle talker" originally meant "fine meal" (*παιπάλη*), and emerges in Ar. Av. 431, *σόφισμα, κύρμα, τρῖμμα, παιπάλημ' ὅλον*. It corresponds to the *ἄλημα* of Soph. Aj. 381, 389 (*ἐχθρὸν ἄλημα*) *τρίμμα* and *παιπάλη* have much the same meaning. They occur

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* Blümner, Die Metapher bei Herodotos and Ueber Gleichniss und Met. in der Att. Kom., p. 18.

** Corstens p. 46f.

together in Ar. Nub. 260. Blass notes that the metaphor is from comedy.*

(104). Ἑλκοποιεῖν 3. 208, *σὺ δὲ ἑλκοποιεῖς, καὶ μᾶλλόν σοι μέλει τῶν αὐθημερὸν λόγων, ἢ τῆς σωτηρίας τῆς πόλεως*, "but you open old sores (cherish discord), and care more for the day's oratorical success than the safety of the State." In its proper sense, *ἑλκοποιός* appears in Aeschyl. Sept. 398. The metaphor emerges in Solon apud Dem. 19. 255, *ἕλκος ἄφυκτον*, and is found elsewhere in Aeschyl. Ag. 640; Soph. Antig. 652, *τί γὰρ γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός*; in Theocr. 11. 5, *ἔχθιστον ἔχων ὑποκάρδιον ἕλκος*.

(105). Ἰᾶσθαι 3. 69, *ἔπειτα ἀπήντησαν ὀρθῶς ἰασόμενοι τὸ Δημοσθένους δωροδόκημα*, "then they rightly took up the question of counteracting the venality of Demosthenes." Cf. Ibid. 3. 156, *μηδ' ὑπομιμνήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους Θηβαίους*, "do not remind the wretched Thebans of evils incurable and irremediable." As a metaphor, *ἰᾶσθαι* is not so frequent in comedy as in tragedy, although more frequent than *ἀκεῖσθαι*, which occurs as early as Homer in a metaphorical sense. In poetry *ἰᾶσθαι* occurs in Aeschyl. Fr. 3499. *μὴ κακῶς ἰῶ κακά* (proverbial); Soph. Fr. 74. 2; Eur. H. F. 1107; Ibid Or. 650; Ar. Plut. 1087; Com. Inc. 409 (p. 485) *τὸ κακὸν κακῷ ἰᾶσθαι* Men. 677 (p. 196). In prose it is found in Hdt. 3. 53, *μὴ τῷεακῷ τὸν κακὸν ἰῶ* (proverbial); Thuc. 5. 65; Andoc. Isocr. In Dem. it is cited from 13 (a speech considered doubtful by Blass) 13.

(106). Πλάσσειν 1. 128. *καὶ οὕτως ἐναργές ἐστι καὶ οὐ πεπλασμένον ὃ λέγω, ὥσθ' εὑρήσετε.....τοὺς προγόνους φήμης ὡς θεοῦ μεγίστης βωμὸν ἱδρυμένους*. "And so clear is what I say and without fabrication, that you will find that . . . our ancestors have built an altar to *φήμη* as the greatest of goddesses." Similarly Ibid 2. 147, *σὺ μὲν γὰρ Δημόσθενες ταῦτα ἐπλάσω ἐπ' ἐμέ*, "for you, Demosthenes, have fabricated this against me"; 2. 153, *τινὸς ὄνομα [πλασάμενος*, and

* Die Att. Bered. 3. 2. pp. 198-99.

again 2. 153, *σκέψασθε γὰρ ἀφροσύνην ἅμα καὶ ἀπαιδευσίαν ἀνθρώπου, ὃς τοιοῦτον ἔπλασε τὸ περὶ τὴν Ὀλυνθίαν γυναῖκα ψεῦδος κατ' ἐμοῦ.* "For consider not merely the folly, but the boorishness of the fellow who forged such a falsehood against me, about the Olynthian woman;" 2. 20, *πρᾶγμα λέγων πεπλασμένον* "giving utterance to a pure invention." *πλάσσειν* was properly used of those who worked in soft substances, as earth, clay, wax and is opposed to *γράφειν*, as the statuary's art is to the painter's. In this sense we find the word in Hesiod, Hdt. Plato. As a metaphor it emerges in Aeschyl. Pr. 1030, *ὡς ὅδ' οὐ πεπλασμένος ὀεόμπος, ἀλλὰ καὶ λίαν εἰρημένος.* In poetry it occurs elsewhere in Soph. Xenophan. Fr. 1. 122 in the sense of "forgery," *πλάσματα τῶν προτέρων* in Men. 113. 2 (p. 34), *πλάττομεν πλάσματα*, et al. In prose it appears in Hdt. 8. 80, *δόξω πλάσας λέγειν* "I shall be thought to speak from invention" (L. & S.) Ibid. 1.68, *ἐκλόγου πλαστοῦ*, in Thuc. Xen. Andoc. Lys. Isocr. Isaeus, Dem. Plato. The metaphor is frequent also in the compounds *ανα—, κατα—, μετα,— περι—.*

(107). *Προπύλαια* 2. 105 (see 86 above). The famous Propylaea of the Acropolis was first mentioned in Hdt. 2. 63.

(108). *Φορτικός* 1. 41, *ταυτὶ δὲ λέγω οὐ τοῦ φορτικοῦ ἕνεκα.* "I do not say it out of vulgar arrogance." In this transferred sense of "vulgar," *φορτικός* appears in Ar. Nub. 524, *εἶτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν ἡττηθείς*, in Com. Inc. 644 (p. 523) *φορτικὸς γέλως.* In prose it occurs in Isocr. Dem. 5. 4; Ibid 24. 104; Plato Euthyd, 286 E; Hippocrates 19. 21 (in the sense of "gravis," "molestus"). In its proper sense the word was probably used in reference to a burden*.

(109). *Επαχθής* 2. 41, *τοὺς λόγους οὓς εἶπον ἐγκωμιάζων πολὺς ἦν τοῖς ἐπαίνοις καὶ ἐπαχθής* "in his praise of the speeches I delivered, he was all eulogy and tiresome." Adopting the conjectural reading *ἐπαχθῆ* (all the Mss. have *ἐπράχθη*) the metaphor emerges in

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* Blümner, Ueber Gleichniss und Metapher in der Att. Kom., p. 156-57.

Aeschyl. Pr. 49, *ἅπαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν.* It appears later in Ar. Ran. 940, *ῥημάτων ἐπαχθῶν.* In prose it occurs in Thuc. 6. 54. Plato, Aristotle and the orators Isocr. and Dem.

IX. METAPHORS DERIVED FROM BUSINESS TRANSACTIONS.

(110). *Παρακατατίθεσθαι* 3. 8. *κἀκεῖνο δὲ χρὴ διαμνημονεύειν, ὅτι νῦν ἅπαντες οἱ πολῖται παρακαταθέμενοι τὴν πόλιν ὑμῖν. κ. τ. λ.* "but you ought to remember this fact, that, as it is, all the citizens having entrusted the city to your care (as a deposit)," etc. Cf. Ibid. 1. 9, *ὁ γὰρ νομοθέτης πρῶτον μὲν τοῖς διδασκάλοις, οἷς ἐξ ἀνάγκης παρακατατιθέμεθα τοὺς ἡμετέρους αὐτῶν παῖδας.....ὅμως ἀπιστῶν φαίνεται.* 3. 85, *καὶ τάς τε πόλεις αὐτὰς καὶ τὰς πολιτείας ἀπέδοτε ὀρθῶς καὶ δικαίως τοῖς παρακαταθεμένοις* 1. 187 (see 94 above) with which compare Dem. 21. 177, *ταῦτ' ἔχεθ'.....ὡσπερεὶ παρακαταθήκην.* (where *ταῦτα=τοὺς νόμους*), and Aeschines 2. 146, *ἵν' εἰδῆτε τὰς ἐμὰς παρακαταθήκας*, "in order that you may know my pledges." In Aeschines 3, 180, *ἐθέλουσί τινες τὰ σώματα παρακαταθέμενοι διακινδυνεύειν κ. τ. λ.* *παρα* ..... means "to expose to danger." as in the arena Cf. Hom. Od. 3. 74, *ψυχὰς παρθέμενοι*, "risking their lives" (staking them). Properly, *παρακαταθήκη* meant a deposit in a bank, as in Dem. 365, *ἀπὸ τῶν παρακαταθηκῶν τῶν τῆς τραπέζης*, and Lys. 32. 16. The metaphor occurs elsewhere in Lys. 8. 17; Isocr. 411; Dem. 28. 15.

(111). *Κατατίθεσθαι* 3. 42, *πολλὴν χάριν καταθέμενοι*, "laying up for themselves (as an investment) a large store of gratitude." The metaphor is from the same source as the preceding and appears as early as Hdt. 6. 41, *χάριτα μεγάλην καταθήσεσθαι.* Ibid 7.20; 9. 78 et al. It occurs in Thuc. 1. 33; Xen. Plato Symp. 208 C; and in the orators Antiph. 5. 61; Lys. Dem. 19. 240. In comedy, in Menand. Com. Fr.

(Meineke) IV. 679. With words relating to business transactions, we can easily associate such terms as:

(112). Κλέπτειν 3. 99. (See 88 above). Cf. Ibid 3. 142, *τοῖς ὀνόμασι κλέπτων καὶ μεταφέρων τὰ πράγματα*, "deceiving with his phrases and disguising the facts." As a metaphor *κλέπτειν* emerges in Hom. II. 14. 217, *πάρφασις ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων.* It appears elsewhere in poetry, in Hesiod Th. 613, *ὣς οὐκ ἔστι Διὸς κλέψαι νόον κ. τ. λ.* Pindar P. 3. 52; Aeschyl. Cho. 854, *οὗτοι φρέν' ἂν κλέψειεν.* Soph. Phil. 57; Eur. Supp. 416; Ar. Vesp. 933; Theocritus. In prose, in Hdt. 7. 49; Plato, Aristotle, Antiphon, 5. 38 *οὗτοι κλέπτουσι τοὺς μηνύοντας*, "these spirit away the deponents"; Dem. 46 (a doubtful speech) 25; Ibid Aphob. 5.

(113). Κλέμμα 3. 101, *ἀφελὼν τὸν κόμπον ..... τοῦ κλέμματος ἄψαι ὃ ὑφείλετο*, "taking away his boasting.....make special mention of the trick which he fraudulently played." *κλέμμα* appears first in Aeschyl. Fr. 99. 2 (Nauck). It also appears in Eur. In prose it is found in Thuc. 5. 9. 5; in Xen. Anab. 4. 6. 14; Dem. 18. 31.

(114). Πιπράσκειν 3. 94, *εἰ καιροὶ πέπρανται τηλικοῦτοι.* "if opportunities so great have been betrayed (sold)." The word occurs as a metaphor in Soph. Phil. 978; in Eur. Fr. 935.

(115) Παρακρούειν 1. 170, *δεύτερον δὲ ὑπὲρ τοῦ παρακρουσθῆναι ὑπὸ ἀνθρώπου τεχνίτου λόγων*, "in the second place to prevent your being deceived by a man who is a professional speech writer." (See 88 above). The metaphor in *παρακρούειν* is probably derived from the false use of weights and measures. Blümner cites Soph. Fr. 728 (Nauck), *ὡς μήτε κρούσῃς μήθ' ὑπὲρ χεῖλας βάλῃς*, "that he neither strike (or shake) the balance nor throw above the rim (or edge)." The metaphor is found in comedy, Plato, Isocr. Dem. Dinarch. Lucian. It is foreign to elevated poetry.*

(116). Ἐξίστασθαι 2. 4. *ἐξέστην δ' ἐμαυτοῦ*, "I was out of my senses." The word is properly said of one who deflects from the way,

* Blümner, Metapher in der Attischen Komödie, p. 30.

as in Xen. and Hdt. The metaphor is found elsewhere in Aeschin. 2. 39, *ἐξιστάμενος αὑτοῦ καταφανὴς ἦν*, "he was clearly beside himself;" in Eur. Bacch. 850; Ibid Fr. 265 (Nauck); Or. 1021; in Isocr. Dem. 21. 72; Thuc.

(117) *Προπηλακίζειν* 2. 44, *οὓς προπηλακίζων οὗτος.....διατετέλεκε*, "whom this man has continued to abuse (bespatter with mud)." Elsewhere the metaphor appears in Soph. O. T. 427, *πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα προπηλάκιζε* (the only example in tragedy); in Ar. Th. 386. In prose it is found elsewhere in Hdt. Thuc. and the orators Andoc. Lys. Dem. In Hdt. the metaphor appears in the form *προπηλάκιζε*. VI. 73. The word is colloquial. The compounds of *βαίνειν* are freely used in a metaphorical sense.

(118). *Παρεβαίνειν* 3. 254, *δόξετε δ', ἐὰν μὲν τοῦτον στεφανώσητε, ὁμογνώμονες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν εἰρήνην*, "if you crown this man, you will seem to be of the same mind with those who transgress the common peace." The metaphor occurs elsewhere in Hdt., Thuc., the Tragedians, in Ar., Antiphon, Andoc., Lys., Isocr., Dem., Dinarch.

(119). *Ὑπερβαίνειν* 3. 34, *οὐ τοὺς νόμους μόνον ὑπερβὰς, ἀλλὰ καὶ τὸν τόπον μετενεγκών*, "not only overstepping the laws, but also changing the place."

(120). *Ὑπερπηδᾶν* 3. 12, *ὑπερπηδήσας τὸν νόμον* "transgressing the law." The metaphor is stronger than that in 118, 119. Cf. Ibid 3. 200, 3. 202 (see 88 above). The metaphor with this word seems to be rare. It occurs in a Fr. of Soph. 876 (Nauck), *θεοῦ δὲ πληγὴν οὐκ ὑπερπηδᾷ βροτός*, in the sense of "to escape from." It is found in Dem. with *νόμιμα*.

(121). *Παραπηδᾶν* 3. 192, *οὐκ εἰ πάντας παραπηδήσειαν τοὺς νόμους*, "not only if they utterly ignored the laws" (leaped past them). Cf. with *ὑπερπηδᾶν* (120) which means "to leap over."

(122). *Πταῖσμα* 3. 164, *εἴ τι πταῖσμα συμβήσεται Ἀλεξάνδρου*. "If Alexander should meet with a defeat" (If any false step should happen to Alex.) It appears in Theognis in the sense of 'a mistake:'

Theognis 1222, *πταίσματα τῆς γνώμης*. It occurs elsewhere in prose in the form *πταίειν* or *πταῖσμα* in Hdt. Thuc. Plato, Dem. The word does not belong to the vocabulary of Tragedy or Comedy, but appears in Menander, whose diction approaches that of Prose.

(123). *Προσήκειν* 1. 62. *οὐδὲν προσήκαντα αὑτῷ*, "a man who in no way belongs to himself." The metaphor appears in Hdt. Tragedy, Ar. Antiphon, Andoc. Isocr. Dem.

X. METAPHORS DERIVED FROM WAR.

(124). *Ἀψιμαχία* 2. 176. *ἐκ τῆς τῶν ῥητόρων ἀψιμαχίας*, "from the skirmishing of the orators." The metaphor occurs in later Greek in Dionys. Hal. Plutarch, Dio Cass.

(125) *Στοχάζεσθαι* 2. 103. *ὅτι δὲ οὐ κακῶς στοχάζομαι περὶ τοῦ πράγματος, μεγάλα τούτων ὑμῖν σημεῖα δείξω*. "I will show you strong proofs that I do not guess badly with respect to the affair." Cf Ibid 2. 155. *ὅτι τῆς μὲν φυγῆς καὶ τῆς παρούσης ἀπορίας αὑτῷ οὐ κακῶς, ἀλλ' ὡς οἷόν τε ἄριστα στοχάζοιτο*, "that he guessed at his exile and present necessity not badly but in the best possible way." *στοχάζεσθαι* properly means "to aim" or "shoot at." In its proper use it occurs in Plato's Rep., in Isocr. and Antiphon. The metaphor emerges in Soph. Antig. 241, *εὖ γε στοχάζει κἀποφράγνυσαι κύκλῳ τὸ πρᾶγμα*. "You aim well and fence the deed off from yourself on all sides." In prose it occurs elsewhere in Isocr. Plato and Xen. The only example cited from Dem. is from 13 (a speech not considered genuine) 36.

(126). *Τάττειν* 2. 23. *ὡς ὢν Ἀριστείδης ὁ τοὺς φόρους τάξας τοῖς Ἕλλησιν*, "as if he were Aristides, he who fixed for the Greeks their quota of tribute." Cf. Ibid 3. 258. The figure is widely diffused.

(127). *Τάξις* 2. 108. *φάσκων γὰρ νεώτατος εἶναι πάντων, τὴν τάξιν τοῦ πρῶτος λέγειν, οὐκ ἂν ἔφη παραλιπεῖν*, "for, affirming that he was

the youngest of all, he would not agree to waive his privilege (post) of speaking first." Cf. Ibid 3. 7, *ἀλλ' ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθείη τὴν τάξιν λιπεῖν, ἣν ἂν ταχθῇ ἐν τῷ πολέμῳ, οὕτω καὶ νῦν αἰσχύνθητε ἐκλιπεῖν τὴν τάξιν ἣν τέταχθε ὑπὸ τῶν νόμων φύλακες τῆς δημοκρατίας τήνδε τὴν ἡμέραν*, "but just as each of you would be ashamed to desert the post to which he might be assigned in war, so also now be ashamed to desert the post to which you have been appointed by the laws as guardians of the democracy to-day." Probably a side thrust at Dem. who is accused of *λιποταξία*, Aeschines 2. 148. The metaphor is found elsewhere in Lys. Isocr. Dem. and Plato.

(128). *Τακτός* 2. 109, *ἐν τακταῖς ἡμέραις*, "on fixed (certain, specified) days." Similarly in Isocr. Dem and Plato.

(129). *Ἀταξία* 3. 38, *μήθ' ὑμεῖς ποτε εἰς τοσαύτην ἀταξίαν τῶν νόμων*, "may you never arrive at such irregularity in your laws." Similarly in Plato, Xen. and Dem.

(130). *Ἀντιτάττειν* 3. 16, *ὑμέτερον ἔργον ἐστὶν ἀντιτάττειν τὸν νόμον πρὸς τούτων ἀναίδειαν*, "It is yours to set in opposition to the assurance of these men, the law." Cf. Ibid 1. 176. Elsewhere in Lys. Isocr. Dem.

(131). *Παρατάττειν* 3. 35, *παραταχθεὶς μετὰ Δημοσθένους ἐποίσει τέχνας τοῖς νόμοις*, "standing prepared along with Demosthenes he will bring to bear (like military engines) his devices on the laws." There are two military metaphors here:—*παραταχθεὶς* and *ἐποίσει*. With the latter Cf. Aeschin. 3. 41, *ὅθεν δὲ δὴ τὸ ψεῦδος τοῦτο ἐπιφέρουσιν*. For the proper use of *ἐπιφέρειν*, see Dem. 37. 36, *ἂν ὅπλα ἐπιφέρῃ*. The metaphor is derived from a siege. *παρατάττειν* occurs as a metaphor in Isocr. also. Of the thirteen examples cited from Dem. only two have any approach to a metaphorical signification and these (60. 21, 3. 12) are from sources considered doubtful.

(132). *Παράταξις* 3. 1, *τὴν μὲν παρασκευὴν ὁρᾶτε, ὦ Ἀθηναῖοι, καὶ τὴν παράταξιν*. "You see, Athenians, the levy and muster." The metaphor is used here of his opponent's preparation. Aeschines' use

of this metaphor in the prooemium has been criticized by the ancients as "tragic."*

(133). Ἀντιπαρατάττειν 3. 257, *ὑπολαμβάνετε ὁρᾶν ἐπὶ τοῦ βήματος . . . . ἀντιπαρατεταγμένους πρὸς τὴν τούτων ἀλέγειναν τοὺς τῆς πόλεως εὐεργέτας.* "Suppose that you see upon the bema . . . . the benefactors of the city, drawn up in array against the wanton insolence of these." The metaphor is cited from Menander as comic. It is a military metaphor. The proper use of the word is seen in Thuc. 1. 63 et al. and in Xen.

(134). Συντάττειν 2. 74, *ἀνιστάμενοι δὲ οἱ συντεταγμένοι ῥήτορες περὶ μὲν τῆς σωτηρίας τῆς πόλεως οὐδὲν ἐνεχείρουν λέγειν,* "but the orators, drawn up together (by agreement) did not attempt to say anything about the safety of the city." Ibid 2. 22. 2. 183. See also Isocr. Dem. Plato.

(135). Σύνταγμα 3. 95, *σύνταγμα συντάξας.* "having arranged a scheme of contribution (an impost)." Similarly in Isocr. and Dem.

(136). Προστάττειν 2. 101, *καὶ τὰ προστεταγμένα ἡμῖν . . . . . συνηριθμούμεθα,* "and we took into account what had been enjoined upon us." The military sense is "to post." Similarly in Aesch. Soph. Eur. Hdt. Isocr. Dem.

(137). Ἐνίστασθαι 3. 227, *ἐνταῦθ' ἐνέστην,* "thereupon I interposed." Ibid 2. 58. The word is properly used of one who steps in to oppose the sudden onset of an enemy. Elsewhere it occurs in Thuc. Lys. Isocr. Dem. and late Greek.

(138). Ἐμφράσσειν 3. 223, *οὕτω δὲ ταῖς αἰτίαις ἐνέφραξας τὰς κατὰ σαυτοῦ τιμωρίας,* "thus with charges (against others) you fenced off (stopped, barred) your own punishment." The word is properly used in Thuc. 4. 8. 5. The metaphor appears elsewhere in Plato, Tim. 71. C; Dem. 19. 208; Lycurgus 165. 124.

(139). Καταδρομή 1. 135, *κἀνταῦθα δή τινα καταδρομήν, ὡς ἀκούω. μέλλει ποιεῖσθαι περὶ ἐμοῦ,* "then indeed, as I hear, he is going

* Blass, Die Att. Bered. 3. 2, p. 201.

to make a raid on me." Similarly in Plato Rep. 5. 472 A. and in late Greek. In its proper sense it appears in Thuc. 1. 142.

(140). *Ἀναρπάζειν* 3. 133, *Θῆβαι, δὲ Θῆβαι. πόλις ἀστυγείτων, ... ἀνήρπασται.* "Thebes, a city that is our neighbour. . . .has been swept away." The word properly means "to snatch up" and is here metaphorically applied to a city.* The same metaphor appears in Eur. Ph. 1079; Dem. 9. 47.

(141). *Ἀποδιδράσκειν* 3. 55, *κἂν μὴ θέλω ἀποκρίνασθαι ἀλλ' ἐγκαλύπτωμαι καὶ ἀποδιδράσκω,* "and if I should not be willing to reply, but should cover up my face and run away." Similarly in Dem. 8.3, 9.74, 40.54; Aristotle Pol. 2.9; Dionysius Ant. Rom. 10.45.

(142). *Αὐτομολεῖν* 1. 159, *οὐκοῦν μὴ καταλιπὼν ἣν εἵλου συμμορίαν αὐτομολήσῃς εἰς τὰς τῶν ἐλευθέρων διατριβάς,* "do not, therefore, by abandoning the company which you have chosen, change sides for the pursuits of freemen." *αὐτομολεῖν* and *συμμορίαν* are both military terms. The same metaphor appears in Diodorus.

(143). *Μεταβάλλεσθαι* 3. 207, *οὐκ ἂν θαυμάσαιμι δέ, εἰ μεταβαλόμενος τοῖς ἔξω περιεστηκόσι λοιδορήσεται,* "but I should not wonder if, suddenly changing his tactics, he should revile those standing outside," i.e., the spectators who stood apart from the jurors. Cf. Ibid 2. 79, *καὶ μεταβεβλῆσθαί με φῄς,* "and you say that I have faced about." In the sense of "to change one's purpose," the metaphor emerges in Hdt. 5. 75. It occurs also in Thuc. 1. 71; Plato Corg. 481 E; Lys. Isocr. Dem. 16. 15.

(144). *Μεταβολή* 3. 79, *πόθεν οὖν ἐπὶ τὴν μεταβολὴν ἦλθε τῶν πραγμάτων,* "whence then did he arrive at the change in his political tactics"? Cf. Ibid 3. 64, 3. 75, 2. 9. Similarly in Lys. Isocr. Dem. Of the two examples cited from Dem. one (2. 13) is a suggested form.

(145). *Παρασκευή* 3. 1 (see 132 above). The word is used properly of military preparation and is found in its literal sense in the Historians and Ar. Ach. 190. It is then used of forensic preparation; of in-

* Blass, Die Att. Bered. 3. 2. p. 200.

trigue, cabal, as in Cratinus Πύτιν. 4. Similarly in Thuc. and in the orators Antiphon (579) Andoc (1. 1); Lys. (152. 10); Dem. Lycurg. (150. 20).

(146). Συστρέφειν 3. 100, ἐνταῦθα δὴ συστρέψας γράφει, "then gathering himself up (like a serpent) he makes a motion." In Aeschin. 2. 178 it means "to conspire against." The word was used originally of a serpent or other animal, as in Plato Rep. 336 B. συστρέψας ἑαυτὸν ὥσπερ θηρίον, then as a military term, as in Hdt. 9. 18. As a metaphor it appears elsewhere in Thuc. Plato, Dem. In Ar. and Aristotle it is used in reference to style in the sense of "concise."

(147). Προσπολεμεῖν 1. 64, ὅτε καὶ προσεπολέμει Ἀριστοφῶντι. "When he was making war on Aristophon 3. 82, κατιδόντες δ' αὐτὸν οἱ τῇ τῆς πόλεως προσπολεμοῦντες ἡσυχίᾳ ἄσμενοι παρεκάλουν ἐπὶ τὸ βῆμα, "the enemies of public tranquility, perceiving his policy, were delighted, and invited him repeatedly to the bema." Similarly Plut. Hec. 9. 10.

(148). Ἀφορμή 2. 44, ἱκανὰς εἰληφότες ἀφορμάς, "having obtained a sufficient base of operations." ἀφορμή is properly a military term, "starting point," "base of operations," as in Thucyd. 1. 90. 2. It is used as a metaphor in the Tragedians and Orators. It is frequent in Dem.

(149). Συμμορία 1. 159 (see 142). The word was properly used to denote the divisions of the wealthy citizens at Athens, each of which, in turn, was called on to discharge extraordinary expenses of war. Here it is used metaphorically after τάξις, to indicate the class to which Timarchus should be assigned:—πότερα εἰς τοὺς ἐρωμένους ἢ εἰς τοὺς πεπορνευμένους.

(150). Κόμπος 3. 100, ἀφελὼν τὸν κόμπον, "leaving out boasting." Κόμπος properly means "stamping," as in Hom. O. 8. 380; "grinding," "gnashing," as in Hom. Ib. 11. 417. As a metaphor it means "loud-sounding words," "boasting." The metaphor appears in Aeschyl. Sept. 425; Soph. Ant. 127; Eurip. Hec. 627. et al. In Ar. the metaphor appears in the compound κομπολακεῖν, "to talk big."

Ran. 961; Pindar P. 10. 4. In Pindar, P. 5. 76, the compound *βαρύκομποι* is found. In prose the metaphor seems to be rare; it appears in Hdt. 7. 103; Thucyd. 2. 40; 2. 41.

(151). *Προκαταλαμ* 3. 9, *πόρρωθεν προκατελάμβανον τὰς εὐθύνας ἐπαίνοις καὶ κηρύγμασιν.* "They anticipated the auditing of their accounts long before, by praise and public recognition." In this sense the word occurs eight times in Aeschines. The metaphorical use of the word also occurs in Thucyd. 1. 57. 5 et al.*

(152). *Ἄφυκτος* 3. 17, *πρὸς δὲ δὴ ἄφυκτον λόγον ὃν φησι Δημοσθένης.* "And now in reference to the unerring argument, as Demosthenes calls it." The word is properly used in reference to an arrow, as in Soph. Ph. 105; Euripid. Med. 134. In Simonides and Pind. it is used with *θάνατος*. In Plato it is used of a question, in the sense of "inevitable." Theaetet. 165, B; Euthyd. 276. E. One example is cited from Dem. Letters III. 18.

(153). *Δραπέτης* 3. 152, *τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν ἀναβὰς ἐπὶ τὸν τάφον*, "mounting the grave with the feet of a runaway slave and (with feet) that have deserted their post." The word is properly used of a runaway slave. It emerges as a metaphor in Euripid. Or. 1498; Cf. Soph. Ag. 1285.

(154). *Ἐμβάλλειν* 3. 79, *ὑμᾶς εἰς τὰς ἀτυχίας ὁ μιαρὸς ἄνδρωπος ἐμβέβληκε.* Cf. Aeschines 2. 76, where *ἐμβάλλειν* appears in its proper military sense. *βάλλειν* emerges in Homer as a metaphor. Its compounds appear as military metaphors, especially, as in Thucyd. 1. 37. 4.**

XI. METAPHORS FROM THE ADMINISTRATION OF PUBLIC AFFAIRS.

(155). *Εὔθυναι* 3. 230, *οὐκ ἄρ' εἰσὶ παρ' ὑμῖν εὔθυναι βίου, εἰ τοῦτον ἀφήσετε*, "investigations, then, into a man's life, in your court, are practically annulled, if you acquit this man." Cf. 3. 27 *ἵν' ἡ πόλις*

* See Corstens p. 108.
** See Corstens p. 117, for other examples.

ἔχῃ ὑπεύθυνα σώματα. The word properly means an examination of accounts of a man's conduct in office. A parallel use of the word is found in Alexis, Incert. 34. τὰς εὐθύνας τὰς τοῦ βίου.

In this category of metaphors must be included ἔρανος, which has reference to both public and private life.

(156). Ἐρανίζειν 3. 45, ἵνα μηδεὶς ἐρανίζων στεφάνους καὶ κηρύγματα ψευδῆ φιλοτιμίαν κτᾶται, "in order that no one, by soliciting crowns and public recognition, by way of contribution, acquire an undeserved honour." Ibid 3. 251. ἀλλ' ὥσπερ ἐκ τῶν ἐράνων, τὰ περιόντα νειμάμενοι. "having received, as your share, the leavings of the joint banquet, so to speak." ἔρανος appears in its proper sense in Aeschines 2. 41.*

(157). Περιγράφειν 3. 209, περιγράψετέ με ἐκ τῆς πολιτείας, "you have excluded me from a share in public affairs." The metaphor is derived by some, from the notion of bracketing a name in order to cancel it; by others, the reference is supposed to be to a bird, shut up in a cage.

(158). Συγκληροῦν 2. 183, ἡ (τύχη) συνεκλήρωσέ με ἀνθρώπῳ συκοφάντῃ βαρβάρῳ. "It has been my fortune to be joined by lot with a slanderer and a barbarian."

(159). Ἀγχόνη 2. 38, καὶ πολλάκις μου τοὔνομα ἐν τοῖς λόγοις ὠνόμαζὲ· πρὸς δὲ Δημοσθένην τὸν οὕτω καταγελάστως ἀπαλάξαντα, οὐδ' ὑπὲρ ἑνὸς οἶμαι διελέχθη, τοῦτο δὲ ἦν ἄρα ἀγχόνη καὶ λύπη τούτῳ. "While my name was frequently mentioned in his (Philip's) speech, in reference to Demosthenes, who had come off so ridiculously, not even in respect to a single thing, was there mention made. This it seems was hanging and torture to him." The word is poetic. It is most frequent in Euripides (twelve examples in all). It is found in Soph. once; in Aeschyl. once. For the metaphor Cf. Ar. Ach. 125, ταῦτα δῆτ' οὐκ ἀγχόνη.

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* For fuller treatment of the metaphor, see Corstens p 124.

XII. METAPHORS FROM THINGS PHYSICAL.

(160). Ἐκπλήσσειν 2. 36, *ἐκπλαγέντος δὲ οὐκ ἐμοῦ μόνον, ἀλλὰ καὶ τῶν συμπρέσβεων ἁπάντων.* "When not only I, but all my fellow ambassadors were astounded." Similarly 1. 134, *ἐὰν κάλλει καὶ ὥρᾳ διενεγκόντες ἐκπλήξωσί τινας.* "If some are carried away by passion for those that are distinguished for youth and beauty." The metaphor is probably derived from the fear consequent on the falling of a thunderbolt.* The metaphor appears in Hom. Ib. 18. 225; Od. 18. 231; in Pindar N. 1. 48; Soph. O. T. 9. 22; Euripid. Supp. 160; Ar. Ran. 962; Ar. Pax. 383.

(161). Προφερής 1. 149, *ἔνιοι μὲν γὰρ νέοι ὄντες προφερεῖς, καὶ πρεσβύτεροι φαίνονται.* "Some, though young, are well grown, and appear older (than they are)." When used of vegetable life *προφερής* means "to wax" or "grow." In the sense of "superior" it is found in Homer and Hesiod; in the sense of "well grown," "premature," "precocious," it is found in Plato. Euthyd. 271 B. *ἀλλ' ἐκεῖνος μὲν σκληφρός, οὗτος δὲ προφερής,* "that one is slight for his age, this one well grown." The metaphor occurs also in the Comic Fragments.

(162). Σιδήρεος 3. 166, *οὐ μέμνησδε αὐτοῦ τὰ μιαρὰ καὶ ἀπίδανα ῥήματα, ἃ πῶς ποδ' ὑμεῖς, ὦ σιδήρεοι, ἐκαρτερεῖτε ἀκροώμενοι;* "do you not remember his coarse and incredible phrases, which it is a marvel, a man of iron, you could sit and listen to?" *σιδήρεος* as a metaphor emerges in Homer Il. 22. 357, *ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.* Similarly Od. 23. 172. Later it appears in Simon 8 (Bergk) *σιδάρεον Ἀλκμάνας τέκος.* Ar. Ach. 491; Theocr. 22. 47. In prose it appears in Plato, Lysias 10, 20 (in the sense of "stupid"); in Plutarch, Cicer. 26 (in the sense of "hard-hearted").

(163). Πηγή 2. 21, *πηγὰς δὴ λόγων ἀφθόνους ἔχειν ἐπηγγέλετο.* The word is used metaphorically of tears in Aeschyl. Prom. 401. Ibid, Ag. 888; Soph. Frag. 852; Euripid. Al. 1067. In prose it is found in Plato, Tim. 79 D. and Xen.

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* See Corstens for examples p. 129.

(164). Λαμπρός 1. 181, *τὰ δὲ κατὰ πόλεμον λαμπρόν*, "illustrious in war." λαμπρός is used properly of the heavenly bodies, metals, colours, etc. In the metaphorical sense of "conspicuous," "illustrious," it emerges in Pindar. It appears in Aeschyl. Eumen, 797; Hdt. VI. 125, VII. 154; Thucyd. Antiph. Lys. Isocr. and Dem.

(165.) Ἀκμάζειν 2. 138, *ἡνίκα ἤκμαζον ἐν τῇ μανίᾳ Φωκεῖς ἐπολέμουν δὲ Φιλίππῳ*. "When the Phocians arrived at the pitch of madness and made war on Philip." *ἄκμη* and *ἀκμάζειν* are used in reference to the ripening of fruits. *ἀκμάζειν* is used of time in two ways:—one in reference to life, its most flourishing period, and to time in general, as the proper time. In both of these it is very frequent, particularly in prose; it does not occur in comedy. It appears in Hdt., Thucyd., Aeschyl., Antiphon, Lys. (Saupe). Frag. 188, and Isocr.*

XIII. METAPHORS FROM THE SEA AND NAVIGATION.

(166). Ἀνατρέπειν 3. 158 (see 93 above). *ἀνατρέπειν* properly refers to the overturning of a ship, as Aeschines 3. 158. *ἐάν τις αὐτῶν ἄκων ἐν τῷ πόρῳ πλοῖον ἀνατρέψῃ*. Elsewhere in Aeschines it is used metaphorically with *πόλις*, 1. 190; with *παιδεία*, 1. 187; with *πράγματα*, 2. 121. Demosthenes used it in a similar manner in 9. 69.

(167). Ἐπικλύζειν 3. 173, *τὸ βασιλικὸν χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ*. "The money he has received from the king of Persia has flooded his extravagance," i.e., has washed away all traces of it. *ἐπικλύζειν* is used metaphorically in Euripid. Troades 1326. *ἔνοσις ἅπασαν ἔνοσις ἐπικλύσει πόλιν*. The simple verb *κλύζειν* appears in Euripid. Iph. T. 1193. *θάλασσα κλύζει πάντα τἀνδρώπων κακά*. "The sea washes away all the evils of men." The metaphor also occurs in Theocr. 25. 201; Plut. Dem. 14, 15.

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* See Corstens p. 63.

(168). Ἐπευθύνειν 3. 158 (see 93 above). The metaphor here is derived from the "righting" of a ship. The simple verb in its proper use appears in Hom. Od. 5. 245. The metaphorical use emerges in Hesiod. Op. 9; Ibid 263; Solon. Fr. 4. 37. *εὐθύνει δὲ δίκας σκολίας*; Pindar, P. 4. 153; Aeschyl Hdt. 2. 177; Dem. The compound *ἐπευθύνειν* seems to be rare.

(169). Ἐξορμεῖν 3. 209, *ἐκλιπὼν μὲν τὸ ἄστυ οὐκ οἰκεῖς ὡς δοκεῖς, ἐν Πειραιεῖ, ἀλλ' ἐξορμεῖς ἐκ τῆς πόλεως.* "On leaving the city, you do not reside, as you would have us suppose, in the Peiraeus, but you are merely at anchorage, ready to slip cable and depart from the city." Demosthenes is here represented, in nautical terms, as meditating flight from the city. The word in its proper sense is found in Lycurgus 17. 3. In Pausanias 3. 4. 1, *ἐξορμεῖν* appears in an entirely different metaphor: *ἐξώρμει γὰρ τὰ πολλὰ ἐκ τοῦ νοῦ.*

XIV. METAPHORS NOT OTHERWISE CLASSIFIED.

Some metaphors are so universal in this application that they cannot be confined to any one category. Many of them have so little metaphorical colouring, being used merely as time limits, that the briefest treatment may be sufficient.

(170) Μακρός 1. 146, *μακράν (ὥραν)*, "A long time," emerges in the Od. 10. 470, *περὶ δ' ἤματα μακρὰ τελέσθη.*

(171). Μικρός 2. 130, *εἰ δὲ μικρὸν ἐπισχὼν δόξει πονηρότατος τῶν Ἑλλήνων εἶναι, οὐδὲ μικρὸν φροντίζει,* "he does not take time to consider, whether after a short time, he shall seem to be the most worthless man in Greece." Emerges as a time limit in Pindar O. 12. 16, *ἐν μικρῷ χρόνῳ.*

(172). Βραχύς 3. 9, *διὰ βραχέων εἰπεῖν βούλομαι.* "I wish to speak briefly." *βραχύς* is not in the vocabulary of Homer. Emerges as a time limit in Pindar. It belongs to elevated diction.

(173.) Πολύς 3. 7, *ἐπὶ πολὺν χρόνον.* "For some time." Emerges as a time limit in Homer. Il. 2. 243. *πολὺν χρόνον ἐνθάδ' ἐόντες.*

(174). Ὑψηλός 2. 174, *ἢ τὸν δῆμον ὑψηλὸν ἦρεν,* "which greatly elated the people." Emerges as metaphor in Pindar.

(175). Ταπεινός 2. 119, *φάσκων ὀλίγων ἡμερῶν τὰς Θήβας ἔσεσθαι ταπεινάς.* "Affirming that in a few days Thebes would be submissive." Occurs as early as Aeschylus.

(176.) Βαρύς 2. 21, *ὅλην τὴν πορείαν ἠναγκαζόμεθα ὑπομένειν Δημοσθένην ἀφόρητον ὄντα καὶ βαρὺν ἄνθρωπον,* "during the whole journey, we had to endure Demosthenes, an insufferable and tiresome man." Emerges in Homer as a metaphor. In comedy it is rare, and in Ar. it is found only in the compounds and in the elevated diction of the Melic parts. The use of *βαρύς* in the sense of "burdensome" approaches the common speech.*

(177). Ὀρθός 2. 163, *ὀρθῆς ἡμῖν τῆς πατρίδος οὔσης,* "when our country was prosperous." *ὀρθός* occurs in its proper sense in Aeschines 3. 199, *ὅταν εἰδέναι βουλώμεθα τὸ ὀρθὸν καὶ τὸ μή.*

(178). Εὐθύς 3. 21, *ὥστ' εὐθέως ἀρχόμενος τῶν νόμων λέγει,* "that in the very preamble of the laws he says." Cf. Ibid. 3. 28, *εὐθέως λέγων.* Emerges as a metaphor in Homer. Il. 18. 508. *ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.*

(179). Ἔσχατος 1. 73, *ἐπιδεικνύναι ἔνοχον ὄντα ἑαυτὸν τοῖς ἐσχάτοις ἐπιτιμίοις,* "to show that he is himself subject to the most extreme penalty." Emerges as a time limit in Simonides C. Fr. 63. *ἔσχατον δύεται κατὰ γᾶς.* In the sense of "highest" it appears first in Pindar O. 1. 182. *τὸ δ' ἔσχατον κορυφοῦται βασιλεῦσι,* "kings are on the highest pinnacle." It does not occur in comedy. *ἄκρος*, the usual word, is not often found in comedy, but belongs more to the loftier speech of lyric and tragedy.*

(180). Καθαρός 1. 48, *οὕτω γὰρ καθαρὸν χρὴ τὸν βίον εἶναι τοῦ*

* See Blümner, Die Metapher bei Hdt. and Metapher und Gleichniss in der Attischen Komödie, p. 18.

σώφρονος ἀνδρός, "for the life of a wise man must be so spotless." Emerges in Homer in the sense of "honourable." Od. 22. 462, *καθαρῷ θανάτῳ*.

(181). Κάθαρμα 3. 211, *εἴποι ἂν κάθαρμα ζηλοτοποῦν ἀρετήν*, "he would say that the scum of the earth was pretending to virtue." As a metaphor it appears in Eupolis and Ar. Plut. 454.

(182). Μιαρός 3. 79, *ὁ μιαρὸς ἄνθρωπος*, where the word means "coarse." The metaphor emerges in Alcaeus 39 6 *νῦν δὲ γυναῖκες μιαρώταται, λεπτοὶ δ' ἄνδρες*.

(183). Μαλακός 2. 106, *ἐγὼδὲ ὁμολογῶ μαλακὸς εἶναι*. "I confess that I am cowardly." *μαλακός* in the metaphorical sense of "soft," "gentle," emerges in Homer in connection with *ὕπνος*, *θάνατος*, *λόγος*, as Il. 10. 2, *μαλακῷ δεδμημένοι ὕπνῳ*. It is also used in reference to persons, as Il. 22. 373, *μαλακώτερος . . . . Ἕκτωρ*.

(184). Ηδύς 1. 126, *παραφέρει δ' αὐτὸν ἐνσκώματος πέρει, ὡς ἡδὺς ἀνήρ*. "he cites himself in the way of a joke, as a merry fellow." Emerges in Homer Il. 4. 131, as a metaphor in connection with *ὕπνος*.

(185). Πικρός 3. 229, *ἐξ ὀνομάτων συγκείμενος ἄνθρωπος καὶ τούτων πικρῶν*. "A man of phrases and these too bitter." Ibid. 3. 106. *ὁ πάντων πικρότατος χρόνος*, "the most disastrous time of all;" 3. 127, *πικρότερον σύγγραμμα*, "a decree most bitter."

(186). Ὀξύς 2. 157, *ἐντεινάμενος ταύτην τὴν ὀξεῖαν καὶ ἀνόσιον φωνήν*. Here *ὀξύς* has the sense of "sharp," "shrill." The verb *παροξύνειν*, which properly means "to spur," "prick," appears in Aeschines 3. 161, *καὶ τοῦ νεανίσκου τὸ πρῶτον παροξυνθέντος εἰκότως*, in the metaphorical sense "to be provoked." *ὀξυς* appears in Homer in the expressions *ὀξὺ βοᾶν*, *ὀξὺ ἀκούειν*.

(187). Μεστός 3. 100, *μεστὸν δ' ἐλπίδων οὐκ ἐσομένων καὶ στατοπέδων οὐδέποτε συλλεγησομένων*, "full of hopes not to be realized, and of armaments never to be collected." Cf. Ibid. 2. 42, *πλήθους ἐτῶν*.

(188). Κενός 3. 91, *φέροντας τῷ μὲν δήμῳ ἐλπίδας κενάς*, "holding out to the people vain hopes." Ibid. 3. 100, *κενότερον δὲ τῶν λόγων*,

οὓς εἴωθε λέγειν. "Emptier than the speeches he was accustomed to deliver." κενός occurs in Homer in the sense of "fruitless." Od. 22. 249, καὶ δή οἱ Μέντωρ μὲν ἔβη κενὰ εἴκελα εἰπών.

(189). Σκοτεινός 2. 34, φθέγγεται τὸ θηρίον τοῦτο προοίμιον σκοτεινόν. "This beast gives utterance to an obscure introduction." The metaphor emerges in Pindar, N. 7. 90, ξεῖνός εἰμι σκοτεινὸν ἀπέχων ψόγον.

(190). Πανύστατος 3. 245, τὸν γράψαντα μὲν τὴν πανυστάτην ἔξοδον. "Who proposed our final (fatal) military expedition." Cf. Soph. Trach. 874.

(191). Προπετής 1. 191, αἱ προπετεῖς τοῦ σώματος ἡδοναί, "the headlong pleasures of the body." The word appears in Pindar, N. 6. 71. κλᾶρος προπετής, "a lot drawn at random." Menander has προπετὴς βίος; Isocr. προπετὴς γέλως, "senseless laughter;" Alciphron, 3. 57, προπετὴς γλῶσσα, probably in the sense of "loquacious."

(192). Παλίμβολος 2. 40 (see 103 above). The word means "changeable," "false," and is rare. It appears in Plato, Legg. 4. 705. A. ἤθη παλίμβολα καὶ ἄπιστα ταῖς ψυχαῖς ἐν τίκτουσα. It is derived from comedy.

To this category may be referred also such metaphors as:

(193). Προσβιβάζειν 3. 93, τῷ λόγῳ προσβιβάζων ὑμᾶς τὰς μὲν βοηθείας ὡς δεῖ τὴν πόλιν πρότερον ποιεῖσθαι τοῖς ἀεὶ δεομένοις τῶν Ἑλλήνων, "bringing you over to his opinion by the argument that the state ought to give aid beforehand to those of the Greeks who from time to time need it". The word is rare. A parallel use is found in Ar. Aves. 425; need it." The word is rare. A parallel use is found in Ar. Aves. 425; Eq. 35; Xen. Mem. 1.2.17; Plato, Phaedr. 229 E; Meno. 74. B.

(194). Ὑποτρέχειν 3. 162, τὸν Ἀλέξανδρον ὑποτρέχει, "creeps into the favour of Alexander." It emerges in this sense in Euripid. Or. 670. κοὐχ ὑποτρέχων σε τοῦτο θωπείᾳ λέγω. Similarly Plato, Legg. 11. 923. The more common word in this sense, ὑπέρχεσθαι, appears in Euripid, Ar., Andoc., Dem.

(195). Παραδύειν 3. 37, *εἰ γὰρ....τοιοῦτοι ἔθος παραδέδυκεν ὧν εἰς τὴν πολιτείαν.* "If such a custom has crept into your constitution." Cf. Ar. Eccl. 55.

(196). Παριέναι 2. 49, *ὅταν παρέντες τὸν χρόνον,* "whenever, disregarding the time." The word is used metaphorically of time, freely.

SIMILES IN AESCHINES.

1. Comparisons from the gymnasium :—

3.206. *ὥσπερ οὖν ἐν τοῖς γυμνικοῖς ἀγῶσιν ὁρᾶτε τοὺς πύκτας περὶ τῆς στάσεως ἀλλήλοις διαγωνιζομένους, οὕτω καὶ ὑμεῖς ὅλην τὴν ἡμέραν ὑπὲρ τῆς πόλεως περὶ τῆς τάξεως αὐτῷ τοῦ λόγου μάχεσθε.* "Just as in gymnastic contests, then, you see boxers contending with one another for position. so also do you, during the entire day, in behalf of the city dispute as to the order of his speech." The same figure is continued in the followiug line: *καὶ μὴ ἐᾶτε αὐτὸν ἔξω τοῦ παρανόμου περιίστασθαι,* "and do not allow him to manoeuvre himself out of the question of illegality," where the figure is that of a boxer trying to shift his ground. Cf. Theocritus 22. 83, for the proper use of *περιίστασθαι.*

1.189. *ὥσπερ γὰρ τοὺς γυμναζομένους, κἂν μὴ παρῶμεν ἐν τοῖς γυμνασίοις, εἰς τὰς εὐεξίας αὐτῶν ἀποβλέποντες γιγνώσκομεν, οὕτω τοὺς πεπορνευμένους, κἂν μὴ παρῶμεν αὐτῶν τοῖς ἔργοις, ἐκ τῆς ἀναιδείας καὶ τοῦ θράσους καὶ τῶν ἐπιτηδευμάτων γιγνώσκομεν.* "For just as we recognize those who practice gymnastics, even if we are not present in the training schools, by observing their good condition, so also do we know those who prostitute themselves, even if we are not eye-witnesses of their deeds, by their shamelessness, impudence and pursuits."

2. Comparison from the race-course :—

1.176. *ἀλλ' ὥσπερ ἐν τοῖς ἱπποδρομίοις εἰς τὸν τοῦ πράγματος αὐτὸν δρόμον εἰσελαύνετε,* "but just as in the chariot-race, keep him from wandering away from the point."

3. Comparison from music—the flute-player :—

3.229. *οὗ τὴν γλῶτταν ὥσπερ τῶν αὐλῶν ἐάν τις ἀφέλῃ, τὸ λοιπὸν οὐδέν ἐστιν.* "A man, who, if you cut out his tongue, what is left is as useless as a flute would be if you cut out its mouth-piece."*

* Gwat. and Shuck., p. 227.

4. Comparisons from sewing:—

3.166. *ἐπὶ τὰ στενά τινες ὥσπερ τὰς βελόνας διείρουσι*, "some are drawing us like needles into tight places."*

5. Comparisons from mythology:—

3.256. *ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι, ὥσπερ Πειθὼ τρέφοντας*, "that you will be persuaded of this, as though you were nourishing among you a goddess of persuasion." Cf. Eupolis Frag. 94 (Kock.) *Πειθώ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσιν*, where Pericles is described.

3.192. *οἱ δὲ δικασταὶ ὥσπερ ἐπῳδὴν ἢ ἀλλότριόν τε πρᾶγμα ἀκρώμενοι πρὸς ἑτέρῳ τινὶ τὴν γνώμην ἔχουσιν*, "but the judges listening to (it) as though it were some formula of incantation or something foreign to the purpose, are busily occupied with something else."

6. Comparison from carpentry:—

3.199. *ὥσπερ γὰρ ἐν τῇ τεκτονικῇ ὅταν εἰδέναι βουλώμεθα τὸ ὀρθὸν καὶ τὸ μὴ, τὸν κανόνα προσφέρομεν, ᾧ διαγιγνώσκεται, οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρανόμων, παράκειται κανὼν τοῦ δικαίου τοντὶ τὸ σανίδιον καὶ τὸ ψήφισμα καὶ οἱ παραγεγραμμένοι νόμοι.* "For just as in carpentry, when we wish to know what is straight and what is not, we apply the rule by which it is determined, so, also, in illegal propositions, there is at hand this tablet, and motion, and laws, as a standard of what is right."

7. Comparison from the auditing of accounts:—

3.59. *ἐκείνως τὴν ὑπόλοιπον ποιήσασθε ἀκρόασιν, ὥσπερ ὅταν περὶ χρημάτων ἀνηλωμένων διὰ πολλοῦ χρόνου καθεξώμεθα ἐπὶ τοὺς λογισμούς.* "Listen to the rest of my speech in such a way as we are wont to do, when, in reference to money that has been spent, we sit down after a long interval over the reckoning."

8. Comparison from war:—

3.7. *ἀλλ' ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθείη τὴν τάξιν λιπεῖν, ἣν ἂν ταχθῇ ἐν τῷ πολέμῳ, οὕτω καὶ νῦν αἰσχύνθητε ἐκλιπεῖν τὴν τάξιν,*

* Gwat. and Shuck., p. 176.

ἣν τέταχθε ὑπὸ τῶν νόμων φύλακες τῆς δημοκρατίας τήνδε τὴν ἡμέραν. "Just as each of you would be ashamed to desert the post to which he might be appointed in war, so, also, now be ashamed to desert the post to which you have been appointed by the laws, as the guardians of the Democracy to-day."

9. Comparison from the sea :—

3.90. *καὶ πλείους τραπόμενος τροπὰς τοῦ Εὐρίπου,* "making more turnings than the Euripus." The Euripus was noted for its changes of current. Hence the proverb, *εὔριπος ἄνθρωπος*, of an inconstant man. Cf. Plato Phaedo, 90 C. *ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται.* Aristotle Eth. N. IX. 6. 3. Hypereides 1 Frag. V.

11. Comparison from a sponge:—

2.112. *οὐκ εἶπον, ὡς καλὸς εἶ οὐδ' ὡς δεινὸς συμπιεῖν σπογγιᾶς τὸν ἔπαινον ὑπολαμβάνων τοῦτον εἶναι.* "I did not say how handsome you are nor how clever at a drinking bout, considering that the praise due to a sponge."

12. Comparison from piracy :—

3.253. *ὡς λῃστὴν τῶν πραγμάτων, ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλέοντα.* "As a pirate who infests the state, sailing through it on his wordy craft."

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
1							Aeschin.	
2				Soph	Ar.	Xen.	Lys. Isocr. Dem. Aeschin.	Plato
3				"	"	Hdt. Thuc. Xen.	Andoc. Isocr. Dem. Aeschin.	
4			Pind.		Ar. Men.	Thuc. Xen.	Lys. Isocr. Dem. Aeschin.	Plato Arist.
5					Ar.		Dem. Aeschin.	Plato
6				Eur.	Ar.	Hdt Thuc.	Lys. Isocr. Dem. Aeschin.	
7	Hom.			Aesch. Eur.	Ar.	Hdt. Thuc.	Dem. Aeschin.	Plato
8	Hom.			Eur.	Men.		Dem. Aeschin.	
9	Hes.	Theog.		Aesch. Eur,	Ar.	Hdt.	Aeschin.	
10				Eur.	Ar.	Xen.	Dem. Aeschin.	Plato
11	Hom.					Hdt. Thuc.	Isocr. Dem. Aeschin.	
12				Eur.	Ar.	Hdt.	Dem. Aeschin.	Plato
13	Hes.			Aesch. Soph.	Ar.		Dem. Aeschin.	

1. Late Greek. Diodorus and Josephus.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
14					Adesp. Ar. Men.	Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
15–16				Eur.	Ar. Antiph.	Hdt.	Antiph. Andoc. Dem. Aeschin.	
17				"	Ar.	Thuc.	Isocr. Dem. Aeschin. Lycurg.	Plato
18				Eur.	Ar.	Hdt. Thuc.	Lys. Isaeus. Dem. Aeschin.	Plato
19				Eur.	Ar.	Hdt. Thuc.	Andoc. Lys. Dem. Aeschin.	Plato
20	Hom.					Hdt. Thuc.	Antiph. Isocr. Aeschin.	
21							Aeschin.	
22						Hdt. Xen.	Aeschin.	
23					Ar.		Aeschin.	Plato
24							Dem. Aeschin.	
25	Hom.			Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Lys. Dem. Aeschin.	Plato
26							Aeschin.	

21. Dem. has the same met. with ἀναρτᾶν

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
27							Aeschin.	
28		Solon Theogn	Pind.	Aesch.	Ar.	Hdt.	Isocr. Aeschin.	
29	Hom.					Hdt.	Andoc. Lys. Isocr. Isaeus. Dem Aeschin.	
30				Eur.	Ar.	Hdt. Thuc.	Dem, Aeschin.	Plato
31			Pind.		Ar. Men.		Lys. Isocr. Dem. Aeschin.	
32							Isocr. Dem Aeschin.	Plato
33							Aeschin.	Plato Arist.
34			Pind.	Aesch. Soph. Eur.	Ar.	Hdt.	Aeschin.	
35							Dem. Aeschin.	Plato
36				Eur.			Antiph. Lys. Isocr. Dem.	Plato
37			Pind.	Soph.	Dem.		Isocr. Aeschin.	Plato Arist.
38	Hom.			Soph. Eur.			Dem. Aeschin.	Plato
39			Pind.				Aeschin.	

33. In late Greek, Lucian.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
40					Ar. Men.		Dem. Aeschin.	
41							Dem. (Aesch-)	
42							Dem. (Aesch-)	
43					Antiph. Strato		Dem. Aeschin.	
44			Erinna.	Aesch. Soph. Eur.		Thuc. Xen.	Lys. Is cr. Dem. Aeschin.	Plato
45			Pind.		Ar. Euphro.	Hdt.	Aeschin.	Plato
46					Ar. Dem.	Hdt. Thuc.	Dem. Aeschin.	
47	Hom.			Eur.	Antiph.	Hdt. Thuc.	Antiph. Lys. Aeschin.	Plato
48				Soph.		Hdt. Xen.	Lys. Isocr. Aeschin.	Plato
49						Thuc.	Antiph. Isocr. Dem. Aeschin.	Plato
50						Hdt. Thuc.	Isocr. Dem. Aeschin.	Plato
51						Thuc. Xen.	Dem. Aeschin.	
52			Pind.	Aesch. Soph. Eur.		Hdt.	Antiph. Isocr. Aeschin.	Plato

41 and 42. The met. is attributed to Dem. and appears in late Greek, N.T.
45. In Pindar the met. is from a different source.

No. of Met.	Epic.	Eleg & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
53				Eur.		Hdt. Thuc.	Andoc. Isocr. Dem. Aeschin.	Plato
54						Xen.	Dem. Aeschin.	
55				Soph.			Dem. Aeschin.	Plato
56				"	Ar.	Xen.	Aeschin.	
57							Aeschin.	
58							Aeschin.	
59							Aeschin.	
60						Thuc. Xen.	Dem. Aeschin.	
61						Thuc.	Aeschin.	
62							Aeschin.	
63				Soph. Eur.			Andoc. Aeschin.	
64							Aeschin.	
65							Dem. Aeschin.	
66							Aeschin.	Plato
67							Aeschin.	
68						Polyb.	Aeschin.	
69					Ar.		Dem. Aeschin.	
70				Eur. Lyco- phron.			Aeschin.	

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
71					Ar.		Isocr. Dem Aeschin. Lycurg.	Plato
72							Dem. Aeschin.	Plato Arist.
73							Dem. (Aesch-)	
74							Dem. (Aesch-)	
75				Aesch. Soph. Eur.	Ar.	Hdt. Xen.	Antiph. Andoc. Lys Isocr. Dem. Aeschin.	Plato
76					Ar.		Aeschin.	Plato
77							Aeschin.	
78							Aeschin.	
79			Pind.	Aesch. Eur.	Ar. Alexis.		Antiph. Andoc. Isocr. Aeschin.	Plato
80							Lys. Dem. Aeschin.	
81					Ar.		Aeschin.	
82							Aeschin.	
83	Hom- Cert.				Ar.	Thuc. Xen.	Aeschin.	
84				Aesch.	Ar.		Aeschin.	Plato Arist.

72. In Late Greek, Plutarch.
73 and 74. Attributed to Dem. by Aeschin.
79. In late Greek, Hippocrates.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
85						Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
86				Aesch.		Xen.	Aeschin.	
87				Eur.			Dem. Aeschin.	Arist.
88							Dem. Aeschin.	
89							Dem. Aeschin.	
90							Dem. Aeschin.	
91				Eur.	Ar.		Dem. Aeschin. Lycurg.	
92				Soph. Eur.			Andoc. Isocr. Dem. Aeschin.	
93						Xen.	Aeschin.	
94			Pind.	Aesch.	Ar.	Thuc.		Plato
95						Thuc.	Ant. Lys. Isocr. Aeschin.	 Plato
96					Ar.	Xen.	Aeschin.	
97				Aesch. Soph. Eur.	Ar.	Thuc. Xen.	Aeschin.	Plato
98							Aeschin.	

91. In Late Greek, Timaeus apud. Polyb.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
99	Hom.				Ar. Nicol.	Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
100			Anacr. Simon. Pind.		Ar.	Hdt. Thuc.	Ant. Aeschin.	Arist.
101			Simon.	Soph.	Ar. Antiph.	Hdt. Thuc.	Antiph. Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
102					Ar.		Aeschin.	Plato
103					Ar.		Aeschin.	
104		Solon	Theocr.	Aesch. Soph.			Aeschin.	
105				Aesch. Soph. Eur.	Ar. Men.	Hdt. Thuc.	Andoc. Isocr. Aeschin.	
106		Xen.		Aesch. Soph.	Men.	Hdt. Thuc. Xen.	Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
107							Aeschin.	
108					Ar.		Isocr. Dem. Aeschin.	Plato
109				Aesch.	Ar.	Thuc.	Isocr. Dem. Aeschin.	Plato Arist.

108. In Late Greek, Hippocrates.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
110							Lys. Isocr. Dem. Aeschin.	
111						Hdt. Thuc. Xen.	Antiph. Lys. Dem. Aeschin	Plato
112	Hom. Hes.		Pind. Thocr.	Aesch. Soph. Eur.	Ar.	Hdt.	Ant. Dem. Aeschin.	Plato Arist.
113				Aesch. Eur.		Thuc. Xen.	Dem. Aeschin.	
114				Soph. Eur.			Aeschin.	
115							Isocr. Dem. Aeschin. Deinarch.	Plato
116				Eur.		Thuc.	Isocr. Dem. Aeschin	
117				Soph.	Ar.	Hdt. Thuc.	Andoc. Lys. Dem. Aeschin.	
118				Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
119			Pind.	Soph.		Hdt.	Isocr. Dem. Aeschin.	

115. In Late Greek, in Lucian.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
119				Soph.		Hdt.	Lys. Dem. Aeschin.	
120				Soph.			Dem. Aeschin.	
121							Aeschin.	
122		Theogn.			Men.	Hdt. Thuc.	Dem Aeschin.	Plato
123				Eur.	Ar.	Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
124							Aeschin.	Plato
125				Soph.		Xen.	Isocr. Aeschin.	Plato
126				Aesch. Eur.	Ar.	Hdt. Thuc. Xen.	Andoc. Lys. Isocr. Dem. Aeschin.	Plato
127							Lys. Isocr. Dem. Aeschin.	Plato
128							Isocr. Dem. Aeschin.	Plato
129							Dem. Aeschin.	
130							Lys. Isocr. Dem. Aeschin.	

122. In Men., Thucd. Plato in the form *πταίειν*
124. In Late Greek, Dionys. H. and Dis. Cass.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
131							Isocr. Aeschin.	
132							"	
133					Men.		Aeschin.	
134							Isocr. Dem. Aeschin.	Plato
135							Isocr. Dem. Aeschin.	Plato
136				Aesch. Soph. Eur.		Hdt.	Isocr. Dem. Aeschin.	
137						Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
138							Dem. Aeschin. Lycurg.	Plato
139							Aeschin.	Plato
140				Eurip.			Dem. Aeschin.	
141							Dem. Aeschin.	Arist.
142							Aeschin.	
143						Hdt. Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
144							Lys. Isocr. Dem. Aeschin.	

138. In Later Greek, Dio Cass.
139. In Later Greek, Polybius.
141. In Later Greek, Dionys H.
142. In Later Greek, Diodorus.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
145					Cratinus	Thuc.	Antiph. Andoc. Lys. Dem. Aeschin.	
146					Ant.	Thuc.	Dem. Aeschin.	Plato Arist.
147							Aeschin.	
148							Andoc. Lys. Isocr. Dem. Aeschin.	
149							Aeschin.	
150			Pind.	Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Aeschin.	
151						Thuc.	Dem. Aeschin.	
152			Simon. Pind.	Aesch. Soph.			Aeschin.	Plato
153				Eur.			Aeschin.	
154					Ar.		Ant. Dem. Aeschin.	
155					Alexis		Aeschin.	
156							Aeschin.	
157							Aeschin.	
158							Aeschin.	
159					Ar.		Aeschin.	

147. In Later Greek, Plutarch.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
160	Hom.		Pind.	Eur.	Ar.	Hdt. Thuc.	Ant. Lys. Isocr. Dem. Aeschin.	Plato
161	Hom. Hes.				Ar.		Aeschin.	Plato
162	Hom.		Simon. Theocr.		Ar.		Lys. Aeschin.	Plato
163				Aesch. Soph. Eur.		Xen.	Aeschin.	Plato
164			Pind.	Aesch.		Hdt. Thuc.	Ant. Lys. Isocr. Dem. Aeschin.	
165				Aesch.		Hdt. Thuc.	Ant. Lys. Dem. Aeschin.	
166							Dem. Aeschin.	
167			Theoc.	Eur.			Aeschin.	
168	Hes.	Solon Theog.	Pind.	Aesch.		Hdt.	Dem. Aeschin.	
169							Aeschin.	
170	Hom. Hes.		Pind.			Hdt.	Ant. And. Lys. Isocr. Dem. Aeschin.	
171			Pind.	Soph. Eur.	Ar. Men.	Hdt.	Andoc. Isocr. Aeschin.	Plato

162. In Later Greek, Plutarch.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
172			Pind.	Soph.		Hdt. Thuc.	Ant. And. Lys. Isocr. Dem. Aeschin.	
173	Hom. Hes.			Soph.		Hdt. Thuc.	Ant. Lys. Isocr. Aeschin.	
174			Pind.	Soph. Eur.			Andoc. Aeschin.	
175				Aesch. Eur.		Hdt.	Isocr. Dem. Aeschin.	
176	Hom. Hes.			"	Ar.	Hdt.	Isocr. Dem. Aeschin.	
177		Arch. Thuc.	Simon. Pind.	"		Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
178	Hom. Hes.		Pind.	Aesch. Soph. Eur.	Ar.		Ant. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
179			Simon. Pind.			Hdt. Thuc.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	

No of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
180	Hom.	Theog. Xen.	Pind.	Aesch. Soph. Eur.	Epich. Ar.	Hdt.	And. Andoc. Lys. Isocr. Dem. Aeschin.	
181					Eup. Ar.		Dem. Aeschin.	
182			Alcaeus		Ar.	Xen.	Ant. Lys. Dem. Aeschin.	Plato
183	Hom.		Pind.	Aesch. Eur.	Ar.	Hdt. Thuc.	Isocr. Dem. Aeschin.	
184	Hom.		"	"	"		Isocr. Dem. Aeschin.	Plato
185	Hom.	Solon Theog.	Pind.	Aesch. Soph. Eur.	Ar. Men.	Hdt.	Ant. Lys. Isocr. Dem. Aeschin.	
186	Hom. Hes.			Aesch.		Hdt.	Lys. Dem. Aeschin.	Plato
187				Soph. Eur.	Ar.		Lys. Isocr. Dem. Aeschin.	Plato
188	Hom.		Simon.	"			Isocr. Dem. Aeschin.	
189			Pind.	Soph. Eur.			Aeschin	

189. Comic Fragments.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
190				Soph. Eur.			Aeschin.	
191			Pind.		Men.		Isocr. Aeschin.	
192							Aeschin.	Plato
193					Ar.		Aeschin.	
194				Eur.			Aeschin.	Plato
195					Ar.		Dem. Aeschin.	Plato
196			Pind. Mosch.	Aesch. Soph.		Hdt. Thuc.	Ant. Lys. Dem. Aeschin.	Plato

191. In Later Greek, Alciphron.

CONCLUSION.

By reference to the preceding table, the following results will appear:—

Twenty two of the metaphors used by Aeschines are peculiar to himself, viz.: *ἀσύνοπτος, ἐρανίζειν, παγκρατιάζειν, παρεκκλίνειν, ὑπτιάζειν, κριταί, καταστέφειν, εἰσελαύνειν, διαζευγνύναι, προπύλαια, ἐξορμεῖν, αὐτομολεῖν, προσπολεμεῖν, συμμορία, περιγράφειν, κλήματα, παραπηδᾶν, ἐκπίπτειν, διαπίπτειν, συμμεταπίπτειν, ἀνακρεμαννύναι, συγκληροῦν.* Of these, four are poetic words: *ὑπτιάζειν, καταστέφειν, διαζευγνύναι,* παραπηδᾶν.*

Nineteen occur in Aeschines alone, of the orators: *Σίσυφος, ἐγκαθῆσθαι, παιπάλημα, πιπράσκειν, ἀναπαρατάττειν, δραπέτης, εὔθυναι, ἐπικλύζειν, σκοτεινός, προσμιγνύναι, ἀγχόνη, πανύστατος,* all of which are confined to Aeschines and poetry. Two of these Aeschines has in common with Ar.: *ἐγκαθῆσθαι* and *παιπάλημα*; one with Menander, *ἀντιπαρατάττειν*; one with Euripid, *δραπέτης*; one with Alexis, *εὔθυναι*; one with Pindar, *προσμιγνύναι*; *ἔναυλος, ἀγωνοθέτης, χρυσόκερως ἐπεισάγειν, ἀψιμαχία, καταδρομή, προσβιβάζειν.* Of the last six, Aeschines has three in common with Plato, viz., *χρυσόκερως, ἀψιμαχία, καταδρομή. χρυσόκερως* is a poetic word. So is *ἔναυλος.*

Thirteen occur in Aeschines in common with the orators, viz., *χορηγεῖν, ἐνεδρεύειν, τεχνίτης, ἐργολαβεῖν, ἔδαφος, παρακατατίθεσθαι, ἀταξία, ἀντιτάττειν, παρατάττειν, σύνταγμα, μεταβολή, ἀνατρέπειν, ἐπσρτᾶν.* Eight of these Aeschines shares with Dem. alone, viz., *ἐνεδρεύειν, τεχνίτης, ἐργολαβεῖν, ἔδαφος, ἀταξία, παρατάττειν, ἀνατρέπειν, ἐπαρτᾶν.*

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* See Blass, Die Attische Bereds 3. 2. p. 199.

VITA.

The author, Wm. Ritchie Fraser, was born in New Glasgow, Pictou Co., Nova Scotia, Canada, in 1852. He received his preparatory training at Pictou Academy, N. S., and graduated at Dalhousie College, Halifax, with the degree of A.B. in 1882. In 1888, he entered Johns Hopkins University where he followed courses in Greek, Latin and Roman Law. From 1891 to 1893 he was Associate Professor of Classical Philology in the University of Nebraska, returning thereafter to Baltimore to complete his studies for the Doctor's degree.

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